

Church - 1930

A.M.E.

BOOK CONCERN IN RECEIVERS' HANDS

PHILADELPHIA—Charles K. Kester, white, D. N. Baxter and R. R. Wright, were named receivers for the A.M.E. Book Concern, which recently put up a quarter of a million dollar building here at 19th and Pemberton Streets.

Principal creditors are construction firms and financiers.

Pressed for funds while erecting the building, the concern paid large bonuses for loans.

The public auction, which will probably ensue, will bring the building down to a level where the Methodists can finance it.

OUR REPRESENTATIVES AT BERLIN

Bishop John A. Gregg, D.D., LL.D., Dr. S. Morris, and Dr. Joseph Gomez returned last Monday from Berlin, Germany, where they attended the World's Christian Endeavor Convention, and traveled over Europe, visiting points of interest and historical value. They were given a generous reception by members of Jones Tabernacle and Gregg and Dr. Gomez left for the West on a midnight train, while Dr. Morris in company with Dr. J. C. Caldwell went South Tuesday morning.

Travel abroad is becoming quite common every year. It used to be an epoch when a colored man went "abroad" and those who met him in foreign countries treated him as a curiosity, but in recent years there has been a steady stream of Negroes from America visiting foreign lands. Perhaps there has been hardly a day during the past three months when some Negro or parties of Negroes did not go to Europe. In the group that went to Berlin there were ten people. Notwithstanding the hard times there are hundreds of our people who have visited Europe.

And this is a good thing. Travel and contact with other customs and habits is one of the most important things in one's education. Nearly thirty years ago when the editor first returned from Europe where he had been a student, he wrote in the Christian Recorder, then edited by Dr. H. T. Johnson, that he believed every young Negro who was preparing for leadership among his people, should spend

a year in Germany and three to six months traveling over Europe.

Bishop Gregg brings back the interesting information that Germany has changed very little in her racial attitude, that he and his companions found no evidences of racial prejudice while in the German Republic. They were acclaimed nearly everywhere. Bishop Gregg's address was the only one to be broadcast and if we had tuned in on the day of his address it could have been heard in the United States. The expenditure of sending these men abroad is a good investment for the church. Bishop Heard when he came

back from the meeting of the World Conference on Faith and Order stated most emphatically that the contacts were worth far more than the money value.

He intimated that more of our men should travel. Perhaps there is no Negro living who has crossed the ocean more times than Bishop Heard. He attributes a large part of his easy ability to grasp situations and understand them to his wide contact with all races and nations. Bishop Brooks is another who is very widely traveled, and who believes in travel and encourages his men to travel. We should send a group of ten or twelve students abroad

every year. It would be a great investment among our people. The members of Jones Tabernacle were charmed with the presentation made by Bishop Gregg and Drs. Morris and Gomez.

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CHALLENGE OF YOUTH CONCERNS CHURCH LEADERS

Needs of Women And Girls Provoke Dis- cussions 17th CONFERENCE Every Protestant De- nomination Is Represented

Staff Correspondence

HAMPTON INSTITUTE, Va.— Seeking an understanding and interpretation of the challenge of youth to the church in order to arrive at the best method of meeting it, and describing the ways in which the church can be of larger service to young women, occupied the attention of hundreds of ministers, representing every Protestant denomination and a score of states, who began gathering here Monday for the five-day meeting of the 17th annual Ministers' Conference of Hampton Institute.

Denominational lines were dropped as the religious leaders, led in the discussions of their common problems by an outstanding staff of eleven conference lecturers, probed the special needs and opportunities of the ministry and the church.

Registration and housing of incoming delegates occupied the major portion of the day Monday. Monday night features included the annual supper of the executive board of the conference and the annual sermon preached by the Rev. J. C. Austin, pastor of Pilgrim Baptist Church, Chicago, Ill.

Dr. Dillard Speaks

Tuesday morning activities were featured by an arresting address by Dr. Anna T. Jeanes Foundation and the James Hardy Dillard, president of the John F. Slater Fund, on "What is the Kingdom of Heaven?"

Another address which provoked wide comment was that on "Understanding our Young People" by the Rev. Harry Thomas Stock, secretary of the Congregational Education Society of Boston, Mass.

Miss Eva D. Bowles, of the National

Board of the Y. W. C. A., graphically depicted the present and future of Negro women and girls in an afternoon address Tuesday. Following discussions and a business session of the conference in the afternoon, the sessions were adjourned until the evening when "Recreation for Boys and the Boy Scout Movement" was discussed by Dr. Ray O. Wyland, director of Institutional Relations of the Boy Scouts of America.

Wednesday Sessions

"Passion and Power in Evangelism" was the subject of a profound address by Dr. F. H. Clapp, president of Gammon Theological Seminary, Atlanta, Ga., on Wednesday morning. Miss Eva Bowles spoke again Wednesday on "Our Individual and United Responsibility for Abundant Life."

"Growing a Christian Generation," the principal address in the afternoon, was delivered by Dr. Harry Thomas Stock. Activities Wednesday were climaxed by a reception to the attending ministers and the summer school teachers and another business session of the conference.

Full Day Thursday

Thursday promised to be a full day, with the conference opening with devotional services at 8:45. At 9 a.m. Dr. Clapp was scheduled to describe "Motive and Method in Evangelism" and lead the subsequent discussions. At 10:30 Dr. Maurice A. Bigelow, director of the School of Practical Arts of the Teachers College of Columbia University, was programmed for an address on "The Mental, Physical, and Moral Health of Young People" with special emphasis on childhood.

Youth still held the major attention of the conference, as Dr. William Y. Bell, of Gammon Theological Seminary, was scheduled for an address at 2 p.m. Thursday on "Youth Looks at the Church". Dr. Bell's address was to be followed by an open forum. A business meeting was to be held at 3:30 and at 8 p.m. Miss Nannie Burroughs, principal of the National Training School for Women and Girls, Washington, D. C., was programmed for an address, "What the Home, the School, and the Church should do to meet the Challenge of Youth."

The Layman's Viewpoint

At 9 a.m. Friday Messrs. Isaac Fisher and William Mason Cooper, of Hampton Institute, were to present the conference with the viewpoints of laymen toward the church. At 10:30 Dr. Bigelow was to continue his discussion of Thursday on the mental, physical, and moral health of young people, with special emphasis this time on adolescence. Dr. Bell was slated for the final address of the conference at 2 o'clock Friday, speaking on the topic, "Youth Faces the Ministry of the Church." Closing devotional services of the conference were set for 3:30 Friday.

All sessions, except evening sessions, were to be held in the Memorial Church on the campus. The evening

meetings were slated for Ogden Hall. An exhibit of posters and books of interest to all ministers was held at Clarke Hall.

The Rev. E. L. Baskerville, of Charleston, S. C., is president of the conference and Isaac Fisher, of Hampton Institute, is executive secretary, succeeding the Rev. Laurence Fenninger, who resigned as chaplain of Hampton last summer. Rev. Fenninger founded the conference. Rev. J. W. Lemon, of Ark. W. is recording secretary.

HONORARY VICE-PRESIDENTS

W. E. Spratley, Washington, D. C.; E. R. Carter, Atlanta, Ga.; E. A. Clarke, Cleveland, Ohio; W. N. DeBerry, Springfield, Mass.; A. E. Gregory, Talladega, Ala.; W. P. Hayes, New York, N. Y.; T. J. Howard, Atlanta, Ga.; M. W. Johnson, Washington, D. C.; H. P. Jones, Cleveland, O.; L. H. King, New Orleans, La.; L. W. Kyles, Winston-Salem, N. C.

B. F. McWilliams, Toledo, O.; R. R. Moton, Tuskegee Institute, Ala.; P. O'Connell, Baltimore, Md.; A. C. Powell, New York, N. Y.; R. C. Ransom, Oceanport, N. J.; H. Thurman, Atlanta, Ga.; C. A. Tindley, Philadelphia, Pa.; C. H. Tobias, New York, N. Y.; C. H. Wesley, Washington, D. C.; L. K. Williams, Chicago, Ill.

S. S. Morris, Nashville, Tenn.; D. J. Lee, Norfolk, Va.; J. T. Johnson, Salem, Va.; J. H. Ashby, Asbury Park, N. J.; L. L. Berry, Norfolk, Va.; W. C. Cleland, Wilmington, N. C.; M. E. Davis, Roanoke, Va.; L. L. Downing, Roanoke, Va.; D. H. Hargis, Wilmington, Del.; A. A. Hector, Richmond, Va.; A. S. Hoard, Portsmouth, Va.; H. H. Jackson, St. Louis, Mo.; A. L. James, Roanoke, Va.; W. R. A. Palmer, Bridgeton, N. J.; L. E. B. Rosser, Topeka, Kans.; R. M. Williams, Richmond, Va.

Members of the Executive Board

C. L. Aiken, Atlantic City, N. J.; L. J. Alexander, Wise, N. C.; O. J. Allen, Norfolk, Va.; A. B. Avery, Greensboro, N. C.; J. C. Banks, Washington, D. C.; R. H. Bowling, Norfolk, Va.; J. A. Brinkley, Richmond, Va.; C. S. Brown, Winton, N. C.; F. A. Brown, Norfolk, Va.; J. R. Brown, Wilmington, Del.; S. A. Brown, Petersburg, Va.; R. J. Butt, Portsmouth, Va.; R. R. Cartwright, Belcross, N. C.; T. W. Cotten, Norfolk, Va.; J. A. Cotten, Henderson, N. C.; T. W. Cooper, Oxford, Md.

J. S. Coulborn, Berlin, Md.; E. D. Crawley, Asbury Park, N. J.; J. T. Doles, Elizabeth City, N. C.; J. M. Ellison, Petersburg, Va.; A. A. Galvin, Newport News, Va.; J. E. Garrett, Elizabeth City, N. J.; R. K. D. Garrett, Norfolk, Va.; S. W. Grice, Petersburg, Va.; E. H. Hamilton, Hampton, Va.; H. R. Hawkins, New Bern, N. C.; D. W. Hays, Balto., Md.; W. J. Helm, Easton, Md.; C. J. Henderson, Spring Grove, Va.

D. W. Henry, Salisbury, Md.; J. E. Hines, Lawrenceville, Va.; S. J. Horsey, Delair, N. J.; S. A. Howell, Newport News, Va.; W. R. Howerton, Newport News, Va.; G. W. Hunter, Baltimore, Md.; J. W. Jewett, Montclair, N. J.; J. E. A. Johns, Philadelphia, Pa.; H. N. Johnson, Norfolk, Va.; R. I. Johnson, New Bern, N. C.; W. T. Johnson, Richmond, Va.; C. E. Jones, Newport News, Va.

N. D. King, Chattanooga, Tenn.; W. E. Lee, Roanoke, Va.; J. M. Levister, Mt. Vernon, N. Y.; J. A. Lewis, Wilmington, N. C.; L. D. Lively, Hampton, Va.; C. M. Long, East Orange, N. J.; C. R. March, Salisbury, N. C.; J. H. A. Martin, Staunton, Va.; H. T. Medford, Washington, D. C.; E. E. Miller, Petersburg, Va.; C. H. Morton, Eastville, Va.; J. D. Pair, Washington, D. C.; J. W. Patterson, Hampton, Va.; E. E. Ricks, Newark, N. J.; J. M. Rollins, Jr., Newport News, Va.; J. S. Russell, Lawrenceville, Va.; M. C. Rux, Keyville, Va.; B. S. Ryland, Flushing, N. Y.; J. H. Scott, Philadelphia, Pa.; F. A. Seaton, Norfolk, Va.; N. D. Shamborguer, Louisville, Ky.; L. C. Sheafe, Washington, D. C.; M. D. Smith, Knox-

ville, Tenn.; O. H. Spence, Milford, Del.; W. E. Spratley, Norfolk, Va.; C. S. Sprigg, Mt. Holly, N. J.; J. L. Taylor, Merchantville, N. J.; J. L. Taylor, Richmond, Va.

T. T. Taylor, Bayonne, N. J.; W. A. Taylor, Washington, D. C.; M. A. Thompson, Elizabeth, N. J.; S. A. Thurston, Pittsburgh, Pa.; R. W. Underwood, Goldsboro, N. C.; E. T. Veals, Newport News, Va.; H. C. Walker, Wytheville, Va.; J. H. Waller, Emporia, Va.; L. B. West, Charlotte, N. C.; H. Wilson, Concord, N. C.; H. E. Wilson, Spencer, N. C.; S. A. Wilson, Newark, N. J.; W. D. Wood, Richmond, Va.; J. A. Young, Portsmouth, Va.

7TH ANNUAL CONFERENCE TO MEET MONDAY Ministers Of All Pro- testant Faith To Attend

HAMPTON, Va.—Upwards of 500 ministers representing all Protestant denominations will assemble here in the 17th annual Ministers' Conference of Hampton Institute next week, June 23 to 27, for a study and discussion of the great common problems which they are facing in their work. The presence of 429 ministers was recorded at the conference of last summer, indictating the value which preachers place on it.

Lecturers outstanding in their respective fields will appear on the program again this year. A special feature on this year's program will be the presence of two women—Miss Eva D. Bowles and Miss Nannie H. Burroughs, both prominent in church and social service, who will help interpret the work which the church can do for young women. A representative of the National Boy Scouts, Dr. Ray O. Wyland, and other members of the lecture corps will deal with constructive work for young men.

For the first time since the organization of the conference Dr. Laurence Fenninger will not serve in the capacity of executive secretary. The conference was founded by him while he was serving as chaplain of Hampton Institute. He recently resigned as the chaplain of that institution and Dr. Isaac Fisher, executive secretary of Hampton Institute Y. M. C. A., has been made executive secretary of the Ministers Conference.

"These annual conferences are real councils of religious strategy." Dr.

Fisher asserts in his call for the gathering of the ministers next week, "and I know you will not want to be absent from the inspiration, counsel, fellowship, and encouragement which the forthcoming conference is certain to give. I hope you will plan to be present at the opening on Monday, June 23, and that you will remain until the close of the session."

Conference lecturers include: Dr. J. C. Austin, of Pilgrim Baptist Church, Chicago; Dr. Maurice A. Bigelow, director of the School of Practical Arts, Teachers College, Columbia University; Dr. William Y. Bell, professor of New Testament, Gammon Theological Seminary, Atlanta, Ga.; Miss Eva D. Bowles, National Board Y. W. C. A., New York City; Miss Nannie H. Burroughs, principal National Training School for Women and Girls, Washington, D. C.; Dr. Franklin Halstead Clapp, president of Gammon Theological Seminary; William Mason Cooper, director of Extension Service, Hampton Institute; Dr. James Hardy Dillard, president of Jeanes-Slater Funds; Isaac Fisher, Hampton Institute; Dr. Harry Thomas Stock, secretary of Congregational Educational Society, Boston, and Dr. Ray O. Wyland, director of Institutional Relations and Acting director, Department of Education, Boy Scouts of America.

All sessions of the conference will be held in the Memorial Church except the two evening sessions which will be held in Ogden Hall. The annual sermon will be preached Monday evening at 8 o'clock by the Rev. J. C. Austin, of Chicago.

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Baptists.

Baptists Return Home

After Re-electing

L. K. Williams

Chicago, Ill.

The threatening of Rev. Lacey Kirk Williams, pastor of Olivet Baptist church, to "resign" as president; the confirmation of Dr. A. M. Townsend as secretary of the publishing house; the election of Fred Morris as auditor to succeed the late Edward Pierson, who was murdered April 16 at Scottsburg, Ind., and the adoption of resolutions demanding the ousting of Dr. S. H. Vass, Prof. J. D. Crenshaw and Margaret Flowers as members of the publishing board, marked the closing of the golden jubilee anniversary session of the National Baptist convention.

The convention was moved from the Coliseum where the meeting had been held for the past 11 days to Olivet Baptist church.

It was Monday morning when Dr. Williams declared his intentions of giving up the work as president after eight years in the office. His announcement was greeted with loud demands on the part of some of the leaders asking him to retain the office.

A committee was formed, headed by W. H. Rozier of Los Angeles, to confer with the president and pray "that he be given strength to carry on." Rev. Williams promised to make a statement in the afternoon session.

In bringing back its report, the committee recommended the resignation of Dr. S. H. Vass, editor of the Sunday school literature; Prof. J. D. Crenshaw, for 15 years editor of the National Baptist Voice, and Mrs. Margaret Flowers, an employee in the publishing house. The recommendations of the committee were adopted.

It was pointed out by some of the disgruntled leaders that the adoption was not legal as there were only three state delegations present outside of Illinois. Many are not expecting to see Dr. Townsend dismiss either Vass or Crenshaw, as Crenshaw, who is

of the Monday morning session. Mr. Morris was unanimously elected to the post. There were two other candidates in the field, W. D. Allmon of Chicago and Cornelius Garlic of Philadelphia.

Mr. Morris is a native of Helena, Ark., and is the son of the late Dr. E. C. Morris, for 29 years president of the convention. He was educated at Arkansas Baptist college, a school from which his father helped support for many years, graduating from the academic course. He received his A.B. degree from Howard university and later specialized in business in New York. His first job as auditor came in 1915 when he was appointed assistant auditor of Mosaic Templars of America. He held the position for three years.

For nine years Mr. Morris was grand keeper of records and seal of the Knights of Pythias, and served as editor of the Vanguard for two years. Mr. Morris' campaign was managed by Attorney W. A. Book of Little Rock, long a friend of the Morris family. Attorney Booker's father, Dr. J. A. Booker, for many years president of Arkansas Baptist college, and the late Dr. Morris worked hand in hand to promote interest and upbuilding of the college.

Mr. Morris will enter upon his duties as auditor of the convention immediately. He resides at 3846 South Pkwy. The only time during the opening sessions that the name of Pierson, he murdered auditor, was mentioned, was when Dr. Williams delivered a eulogy during the memorial services Thursday afternoon.

Rev. Williams said in part: "At this juncture I would call your attention to the departure of one of our most faithful, loyal, general officers. I make brief reference to the sudden and mysterious passing of Auditor Pierson. His mysterious and yet unsolved death, and some of the hurtful resulting consequences, as well as his relations to this convention, place the binding, inescapable duty upon you to assist vigorously and impartially the proper legal authorities in their rightful efforts to apprehend and convict the parties guilty of this foul crime. When this is done the innocence of all others will have been established and all false stains and shadows likewise removed."

The veteran president then pointed out that the convention couldn't afford to prove any efforts that would tend to convict an innocent man. "This is no time for rash, vindictive actions." He urged his members to count accused persons innocent until proven guilty, as some of the most prominent leaders and brethren stand accused as having been connected with the crime.

His address was greeted with hearty applause. After one of the most heated fights ever staged on the convention floor for the location of the next meeting, Atlanta was named the 1931 meeting place. The Georgia city won by a slight margin over its opponent.

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The election of Fred Morris of Chicago as auditor of the convention to succeed the late Edward Pierson of Scottsburg, Ind., marked the opening

Philadelphia, by a vote of 188 to 167.

Following the selection of a meeting place, Rev. J. C. Austin, the only candidate who was nominated to run with Williams for the presidency, took the floor and in a fiery eloquence of oratory, told how he was following in the footsteps of Dr. Williams, was not contemplating a split from the convention and would give the new president all his support.

The house rang with loud cheers. Williams then stood and answered the charges that Austin had made. He said that any time anyone was ready for the office they could have it, but he was not quitting. Williams supporters burst into a pandemonium of cheering. Just as quickly the audience changed to boos when Oliver's pastor and president of the convention made several insinuations against the pastor of Pilgrim church. Cheering continued loudly for and against Williams. It was fully fifteen minutes before order could be restored enough to proceed with the meeting.

J. Finley Wilson, grand exalted ruler of the Elks, was the speaker at 2 o'clock noon Thursday. Besides bringing greetings from the organization which he heads, the "little Elks' lodges in Chicago."

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This writer's report of last week went up to Monday morning. This week's report begins with Monday afternoon, August 18. President Williams introduced the only two living organizers of the National Baptist Convention, Mrs. D. B. Pettiford of Detroit, Mich., and Rev. T. L. Jordan of Meridian, Miss.

Those pioneers greatly enlivened the occasion by their reminiscences of the heroes who fell in the service of the Baptist Church during the past 50 years. Rev. Jordan told of the organization of the Convention in Friendship Baptist Church of Atlanta. Rev. J. C. Jackson of Connecticut made response to Rev. Jordan. Reports from states were heard. Rev. D. V. Jamison, president of the Alabama Convention; Rev. Jamerson of Arkansas, Rev. E. J. Rose of Louisiana, Rev. D. E. Crawford of Georgia, Rev. W. B. Wilson of Mississippi, all said their states were behind the National Baptist Convention. The enrollment committee reported 1,021 delegates registered to date. Rev. A. A. Gordon of Houston, Tex., was presented, and also Mrs. E. C. Morris, wife of the former president of the Convention. Rev. W. Wade Ryan, president of Selma University, delivered an address. At the evening session, which was woman's hour, the Rev. E. W. Moore of Pasadena, Cal., delivered the principal address.

Tuesday morning devotions at the Coliseum were conducted by Rev. A. D. Williams of Atlanta, Ga. King Solomon Baptist Church of Detroit, Mich., rendered music. Rev. D. V. Jefferson of Mobile, Ala., offered prayer. Rev. Taft brought greetings from the Northern Convention. Rev. J. L. Haley brought greetings from the Southern Baptist Convention, stating that the Southern White Baptists stood ready to co-operate with the National Baptists. Rev. W. H. Jernagin, president of the Sunday School Congress, presented Mrs. A. Sims of Canton, Miss., who made a report on the Beginner's Work. Mrs. W. G. Bivens of Memphis presented President Jernagin a gold coin as a token of honor. President Williams presented Rev. S. D. Ross of Michigan, who spoke on what the American Baptist Home Mission schools have done for the race. Rev. T. O. Fuller of Memphis, Tenn., spoke on the necessity of preparation for the ministry. President Joseph J. Rhoads of Bishop College, Marshall, Tex., commended the educational program of the convention in a splendid address. Rev. S. D. Klugh of Massachusetts spoke on the Baptist World Alliance next meeting in Germany in 1933. Rev. J. H. Garnett, president of the Baptist Theological

BAPTISTS ADJOURN; RE-ELECT OFFICERS

(Special to The Pittsburgh Courier)

By FLOYD J. CALVIN

CHICAGO, Ill., Aug. 28—

Sunday morning, on the ninth

day of the Golden Jubilee cele-

brations of the National Bap-

tist Convention of the U. S. A.,

Prof. R. B. Hudson, of Selma,

Ala., the veteran convention secre-

tary, arose and said: "This has been

one of the most successful conven-

tions in our history. I know, be-

cause I have been your secretary

for 24 years." This statement was

Seminary at Nashville, Tenn., spoke of the work being done there. Rev. O. C. Thomas of New York urged the brethren to encourage Negro business. Rev. E. C. Eckels of Buffalo, N. Y., made a brief address, and President John B. Watson of the Arkansas State College spoke on the educational work in his state.

At 8 p. m., a pageant, entitled "The Voice," was presented to a packed house. The history of the convention was depicted. It was directed by Mrs. Monet Morrison Fowler of Texas.

Wednesday proved the most exciting day of the 10-day celebration. Rev. J. B. Boddie of New Rochelle, N. Y., opened the morning devotion. Rev. C. W. Cartwright of Arizona read the Scripture lesson. The audience sang "Draw We Nearer." Mrs. Annie Hatcher of Nebraska sang "The Gospel Railroad." Educational reports were heard, then Rev. C. E. Campbell of Texas spoke for the administration of Dr. Williams. Dr. R. D. Morrison of Marshall, Tex., formerly of Bishop College, delivered an address. The first tenseness came when W. D. Allmono, auditor, read the financial report. He especially mentioned the much-talked about \$62,000, and gave the publishing house officials a clean bill of health.

At 3 p. m. the chorus, directed by George Garner, opened by singing poem of his own composition entitled "Who Is That Talking?" Rev. E. W. D. Isaac, Sr., of Nashville, Tenn., read the third chapter of John. Rev. R. B. Roberts of Memphis, president of the Tennessee Convention and treasurer of the National Baptist Convention, presided. Dr. L. K. Williams, as president, delivered his annual address. His address, usually from an hour and a half to two hours long, took only about 15 minutes. In it he paid especial tribute to the late Edward Donahue Piereson, auditor of the Convention, who was slain a few months ago. Dr. Williams pleaded with the delegates to let the civil law take its course and prove the innocence or guilt of all concerned. He was wildly cheered. Rev. B. J. F. Westbrooks of Indianapolis presented Dr. Williams, on behalf of the Indiana delegation, a beautifully framed, enlarged photograph of Dr. Williams. Other addresses and presentations were made by Rev. A. Hawkins of Ohio and Rev. D. Z. Jackson of Illinois. Rev. J. R. Poe of Florida made a motion to suspend the rules and elect Dr. Williams by acclamation, but Dr. Williams quickly arose and said he would like anyone to nominate any other candidate he chose. Other nominations were called for and Rev. H. B. Hawkins o-

Chicago, in a ten-minute address, placed in nomination the name of Rev. J. C. Austin, pastor of Pilgrim Baptist Church, 33d street and Indiana avenue. At this point there was wild cheering for both candidates. Dr. Williams was declared elected after about 30 minutes of clamor and applause.

At the evening session Mrs. Ida B. Wells-Barnett of Chicago delivered an address, and Rev. E. D. W. Isaac made his annual report for the Y. R. U. Board. Prof. R. B. Hudson's report, as secretary, was received with applause in the afternoon. Rev. D. S. Klugh of Massachusetts also delivered an address.

Thursday morning, Rev. W. C. Sample of Wyoming led devotional exercises. The next meeting place was voted on and Atlanta, Ga., won. Philadelphia was the main competitor. Rev. J. C. Austin delivered a able address before the convention and Rev. Williams replied. Hon. J. Finley Wilson, grand exalted ruler of the Elks, a Baptist layman, addressed the convention. Secretary Hudson caused his daughter and assistant, Mrs. B. H. White of Cleveland, to pin a visitor's badge on Mr. Wilson amid thunderous applause. A ladies' quartet from Atlanta sang "Golden Jubilee." The Star Chorus from Kansas, led by Mrs. Phynola Cook, sang beautifully. Cap Jefferson of Oklahoma City recited a

poem of his own composition entitled "National Baptist Jubilee." Miss Russell Barbour of Tennessee sang "What Are They Doing?" Rev. D. S. Shad of Arkansas read the report of the Benefit Board.

At the evening session Rev. W. H. Moses was the principal speaker. Rev. D. V. Jamison of Alabama presided. E. K. Jones, of New York City, executive of the Urban League spoke on social service.

On Friday the Jubilee Parade began its line of march at 46th street and Prairie avenue and marched to the Stadium in the Loop, where athletic events were held by junior members of the convention.

At the evening session Rev. R. W. Riley of Georgia led devotions. Miss Kate Davis of Missouri sang a solo and Mrs. R. T. Sims gave a cradle roll demonstration in which 50 children participated. Mrs. B. O. Smith of Shreveport assisted Mrs. Sims in the demonstration. The children of the convention achieved their biggest moment when Thelma Louise Baker, 8, of East Chicago, received tumultuous applause on Wednesday immediately after Dr. Williams' annual address, for her very fine delivery of a beautiful recitation.

Prof. Hines of Nashville showed the motion pictures of the present and past conventions, also the various activities of the denomination. President Williams presented Hon. William H. Harrison, distinguished lawyer, superintendent of the Olivet Baptist Church Sunday School, a member of the Board of Pardons of the state of Illinois, who in turn pre-

sented Prof. Kelly Miller, dean of Howard University, who spoke in celebration of the Booker T. Washington hour. Booker Washington was a Baptist, and so is his successor, Dr. R. R. Moton. Prof. Miller however, is a Presbyterian. Rev. J. W. Hayes of Wichita, Kan., delivered an address on "The Baptist World Mission."

On Saturday, sightseeing was indulged. Committees made their reports.

On Sunday morning the sermon of the Golden Jubilee was delivered by President Williams. He chose for his subject: "The Past and Its Lessons." One of the largest crowds of the week was present to hear him, and was not disappointed in his eloquence, forcefulness, sincerity, and sound recommendations.

Rev. J. C. Jackson delivered the evening sermon on "Facing the Future."

Final reports were made Monday and the convention closed with the denomination facing a hopeful future after 50 years of achievement. The Baptists are the largest denomination among Negroes (numbering 3,500,000) and their president is pastor of the largest Protestant church in the world.

Church - 1930

OVER TEN PER CENT OF GROSS RECEIPTS DONATED TO HOME AND FOREIGN MISSION

Globe 10-7-30
National Baptist Publishing Board Headed by Henry Allen Boyd Points the Way to Kingdom Extension THROUGH BUSINESS OPERATIONS OF THE NASHVILLE INSTITUTION

Nashville, Tenn.,—(Special)—Approximately 10 per cent of the gross earnings of the National Baptist Publishing Board was donated to home and foreign missions, charity and educational purposes, according to a survey of the report of the operation of the institution. The exact amount of missionary donations as given out by Henry Allen Boyd, the Executive Secretary, who also heads up the Sunday School Congress, was \$24,779.09, which is equivalent to the total increase of business for the fiscal year. These donations and missionary contributions were divided up first to the Foreign Mission Station in Africa and to the Foreign Mission Boards located in America; second, to the five Missionary Stations in Panama formerly operated by the Home Mission Board; and third, to the compact and prosecution of Sunday School Missions through the Sunday School Congress, which holds its Summer Sunday School of Methods each year. These figures were not only verified, but were presented to the Board at its annual session held in this city last week, at which the secretary made a further revelation that \$100,000.00 in assets had been added to their holdings, which are well over one million of dollars.

One entire day was spent in listening to these startling figures, and in studying the extensive program that the secretary showed by his argument, were constructive as he laid them before the members of this corporation that is just entering its thirty-fifth year as a

denominational agency, and as an arm of the National Baptist Convention of America. The two vacancies on the Board were filled by the election of Rev. G. B. Taylor, pastor of the Second Baptist Church, and the Rev. J. B. Ridley, pastor of the Mt. Olive Baptist Church, but no action was taken on the position of Editorial Secretary, caused by the death of Dr. D. J. Hull; or the Superintendent of Teacher Training that has been open since the resignation of Dr. J. A. Sharpe; the Editorial Secretary of the B. Y. P. U. Department, which was created some time ago; or that of Field Secretary, that has not been filled since the death of Dr. Wm. Beckham. Dr. J. P. Robinson, the veteran in Baptist ranks, who has pastored the First Baptist Church in Little Rock, Arkansas for forty-five years, presided over the meeting. Dr. E. R. Carter of Atlanta, Georgia, who has been forty-eight years as pastor of the Friendship Baptist Church, was in attendance throughout the session. Henry Allen Boyd again heads the Board as its secretary, treasurer and manager, and was re-elected secretary of the Sunday School Congress for the ensuing year.

\$75,000.00 in life insurance policies carried on the life of the secretary with the National Baptist Publishing Board as beneficiary, were presented to the Board, showing that an increase representing this amount had been secured during the past month. Denominational literature far exceeding that of any other faith represented among the Negroes, due to its peculiar fitness and reach-

ing advantages worked out after thirty-five years was the claim made by the secretary for the Board. He pointed out that no other Negro plant had been in a position to, nor do they give two music sheets in their quarterly publications, as does the National Baptist Publishing Board thus enabling their ten Periodicals to carry a music feature to augment its spiritual, educational and literary fitness for the Sunday Schools and Young People's Organizations.

Among the other facts reported by the secretary and confirmed by the Board members, was the Correspondence Course for Ministers, that was continued by legislation here this week. It is intimated; in fact, almost certain that the National Baptist Publishing Board will enlarge this Correspondence Course For Ministers when it increases its editorial staff, as it is planned to secure the service of scholars and theologians who will specialize in the Divinity Course, Exegesis, Homiletics, Biblical Introduction, so that they will not only issue certificates, but will be in a position to give diplomas.

The Periodicals, as shown in the secretary's annual report, maintained its million per month circulation during the last fiscal year.

NEW YORK WORLD

SEP 28 1930
**Negro Baptists
Numerous
in Harlem**

Kansas City Still Has Largest Church of Denomination

By Lester A. Walton

TO the 3,500,000 Negro Baptists in the United States the year 1930 has been epochal and crowded with historic significance. Half a century ago at Montgomery, Ala., a national organization was projected which today represents the largest constituency of any denomination within the race.

Two golden jubilee celebrations

Baptists.

have been held in commemoration of the event. From Aug. 14 to 25, the National Baptist Convention, Inc., was in session at the Coliseum, Chicago, and staged a pageant picturing fifty years of religious progress. The National Baptist Convention of America fittingly observed so significant an anniversary at Salem Methodist Episcopal Church, 129th Street and Seventh Avenue, New York, from Sept. 10 to 15.

The unusual spectacle of Baptists holding their annual convention and a golden jubilee in a Methodist church evoked comment, as four of the largest and most influential congregations of the denomination are in Harlem. They are Abyssinian Baptist Church, the Rev. A. Clayton Powell, pastor; Mount Olivet Baptist Church, the Rev. W. P. Hayes, pastor; Union Baptist Church, the Rev. George H. Sims, pastor, and Metropolitan Baptist Church, of which the late Rev. W. W. Brown was pastor. The explanation to this anomaly was that in 1915 the national body split, the big local churches affiliating with the National Baptist Convention, Inc. Hence there was no church of sufficient size under the jurisdiction of the National Baptist Convention of America to accommodate delegates and visitors.

Incorporated Body Includes Many

Fifteen years ago at the annual national meeting in Chicago Negro Baptists divided into two factions. A commission, in its report recommended the National Baptist Convention become incorporated and take over all denominational activities. This plan was strongly opposed by the late Rev. R. H. Boyd, who objected to the convention including in the scheme of things the National Baptist Publishing Board's plant at Nashville under his management.

When the majority of delegates voted in favor of the commission's recommendation the Rev. Dr. Boyd and his sympathizers withdrew and organized the National Baptist Convention of America. At the time of the split the Rev. E. C. Morris, an eloquent speaker, was president of the convention, and the groups became known as the Morris and Boyd factions. Both men are dead, but differences never have been patched up.

Charging the Boyd faction with personal domination of the Baptist Publishing Board, the Morris adherents erected a large plant in Nashville as rival to the senior concern. In a lengthy report to the delegates at this year's session Dr. Henry Allen Boyd, secretary of the National Baptist Publishing Board, fixed the value of the establishment at \$1,000,000 and eulogized his father as founder. The combined annual circulation of the twenty denominational publications is 12,705,859, he said.

Figures given out by the National Baptist Convention, Inc., cite that its Sunday School Publishing House represents an investment of \$1,000,000 and that its fifteen periodicals issue

3,200,000 copies yearly. There are thirteen editors and 120 employees.

Most Negro Baptists Here

The incorporated body, now known as the Williams faction, made public at Chicago that it has enrolled under its banner 22,081 churches, 17,743 ministers, 18,735 Sunday schools, thirty-one colleges and academies, eighty-four secondary schools, a theological seminary and the National Training School for Women and Girls at Washington.

The largest church in the National Baptist Convention of America is St. Stephen Baptist Church of Kansas City, of which the Rev. J. W. Hurse, newly elected president, is pastor. Another deserving of mention because of its numerical strength is East Mount Zion Baptist Church, Cleveland, the Rev. Ernest Hall, pastor.

Negro Baptists in New York State approximately number nearly 100,000, and 90,000 are members of the New York Colored Baptist State Convention. The Rev. George H. Sims, pastor of Union Baptist Church, 240 West 145th Street, has been president for eighteen years. Of the 140 churches belonging, sixty-five are in Greater New York. The number of Baptist churches in Harlem, including what are sometimes referred to as "near churches" because services are conducted in rooms, stores and private dwellings, is estimated at 100.

RELIGIOUS MEETINGS; THE NEGRO AND ITS TRADITIONS

Meeting this week in Birmingham is the Alabama State Baptist Convention in its sixty-third annual conclave. *Reporter*

Sixty-three years of marching under one banner and with one purpose in view ought to bring one well up the road of progress. The march of the modern Negro church organization has always been the vanguard of social as well as religious progress. Out of it has come the leadership that has shaped the policy and marked the way. The question of whether it is now living up to its opportunity and performing its social mission is debated in the light of what is transpiring in the field of education and social uplift, but let us indulge the hope that the weight of argument is on the right side.

The social leadership of the Negro church is not now the brilliant conquest of moral and social evils that has obtained in the past. The broadening of the field is placing a new requirement under which it must be severely tried within the next decade. The success of the trial should be indicated in conclaves of this type. *11-22-30*

Along with the Baptist Convention comes also the Colored Methodist and the A. M. E. Zion conference of laborers in the same field subject to the same comment and beset by similar limitations in the scope and intensity of their work. *Birmingham, Ala.*

The State of Alabama is covered by the activities of these instrumentalities of social progress and some word should come to the people as to how the problems are being met and how the social and moral life of the people may be made safe for the new conditions ushered in by the ever-changing and ever-growing demands of an intensely modern life trend.

The public confidence in the Christian ministry is still unimpaired to all intents and purposes, but there is an expectancy, even a demand, that the methods and spirit may be suited to a generation that is inclined to skepticism and pleasure-seeking in a luxury-ridden age.

The social evils are changing to a plane of standards above the traditions of yesterday. The brisker pace and broader view are incidents in the quickening of an ultra-modern life. The principles, perhaps, have suffered no change but a new interpretation makes a revamping of them an absolute necessity.

Christian education, as fostered by the church and business management as carried out in its activities, must meet the competition of an order of things conceived in a school of thought that is merciless in its criticism of all worn-out traditions.

Institutions that serve the people must adjust their program of activities to the life with which they deal.

The law of growth is change and the direction of the change in life marks out the path along which an institution must schedule its activities to keep up a normal functioning.

The Negro church has been slow to sense the inevitable demands of an era in which records are smashed at short intervals for the sake of new laurels. It has been slow to perceive that it must fight the evils of a modern day with modern spirit and weapons.

It has been slow to acknowledge that science points the way to achieve its greatest success. It has mistaken its tradition for conservatism and looked upon modern life with ancient eyes.

To the concourse of Baptists and Methodists we welcome to the best afforded by the fair industrial metropolis of the South. There is the wish that this may be an era-making week in the annals of religious convocations—that Selma University and Miles Memorial College may be made to feel the impulse of a new championship and carry the challenge of modern religious education to the door of every Negro institution in the State charged with the education of modern youth.

The crowd follows where the job is done better or, if not better, different; in all, modern. The genius of the Christian religion claimed notice through the fact that Jesus did it better, different, modern.

When it was baptism, it was done in a new way and with a new spirit. When it was supplying wine for guests at a feast or healing the sick or casting out devils or preaching the truth or teaching His disciples or cleansing

the temple or condemning sin men marveled at the newness of the way He did it. It was different, it was better, it was modern. It was Jesus who smashed traditions and gave the Christian church leadership and authority to over-ride tradition in the spirit of service to the people. It is not the way it is done, but doing it that counts. It was Jesus that modernized religion, did away with forms in preference to the spirit, brought the church organization and commanded men to keep it up to date.

FORMER EBENEZER PASTOR WITHDRAWS, 20 MINUTE DEADLOCK AS BAPTISTS MEET

utes the crowd was uncontrollable. The bellowing shouts of strong men finally brought temporary quiet.

Rev. H. B. Hawkins of the Trinity Baptist Church was heard.

"I withdraw the name of Dr. Austin," he said. "He has issued a statement that he would not be a candidate and he stands by that statement."

"Austin," the crowd called.

"He is not a member," someone shouted. Cries of order! Order was heard above the din. The chairman was speaking:

"Since there are no other candidates I will take the vote on Dr. Williams," he said. "By Dr. Austin's withdrawal Williams had no opposition."

Williams received a "congregational vote." Everybody who wished stood, including hundreds of members of his congregation.

The disorder continued; in fact it was never restored after Austin was named. In the uproar, the meeting was adjourned.

**Pandemonium Reigns As Crowd Cries "Austin, Austin"—
Fists Fly—Williams Adjourns—Session In Con-
fusion—New Developments Expected Today**

**CLAIM AUSTIN NOT A MEMBER—DEMANDS HEAR-
ING ON QUESTION—SHOWS RECEIPT OF
PAID-UP MEMBERSHIP**

(Special to The Pittsburgh Courier)

CHICAGO, Aug. 28.—The cry of "Austin," "We Want Austin," reverberated through the great auditorium of the Coliseum here today, in one of the most unusual demonstrations ever witnessed. The occasion featured the election of president of the National Baptist Convention, Inc., in session here since Thursday. It marked the beginning of one of the greatest denominational factional nomination Rev. Williams," shouted a fight in the history of Baptists; it voice from the rear. "I second the was the eruption of the volcano of nomination," said one, two and three which the organization has heard the The speeches were long, interrupt tell-tale rumblings for the past sixed by half-hearted applause. The months. audience grew restless.

Twelve thousand delegates and as "I nominate Rev. J. C. Austin," many visitors crowded into the thundered a voice. The applause was Coliseum as word went the rounds tumultuous; the crowd went mad. that the much-postponed and dis- "He is not a member," shouted a cussed election would take place at Williams' cohort. Crude epithets rent the air; a fistic combat on the floor 2 P. M.

The air was tense with excitement, sent policemen with clubs raised to The audience craned their necks in quell the rioters; men and women eagerness to hear every word. This rushed from the platform. Someone and that was discussed until it shouted: "Be men, save the great seemed Wednesday's sessions would Baptist convention." close without the election taking A voice burst forth in song, "He place. Leadeth Me." A few voices joined

At 4 P. M. the president, L. K. Wil- in a futile attempt to divert the at- iams called for nominations. "J tention of the mass. For twenty min-

Church-1930

Baptists.

TEXAS BAPTISTS LOSE PROPERTY

While the leaders of the Baptist Missionary and Educational Convention of Texas are wrangling and using all the money they can raise in legal litigations, not only is the denominational cause sustaining an irreparable injury, but all the real estate owned by the convention in Texas has been sold by court decree.

In order to protect their own interests, the Colored Knights of Pythias of Texas have acquired full possession of all the property in the state formerly owned by this organization, including Houston College, local Baptist institution of learning; Bryan Orphan Home in Brazos County and considerable holdings throughout Texas.

Even with this tremendous loss and the slim chances of recovering it, these Baptist leaders are still engaged in their tug-of-war, and are carrying on as if they are engaged in a holy war.

When the rift first occurred among the leading constituents of this Baptist convention, The Informer admonished the leaders to bury their differences, unite on some compromise candidate for the presidency of the organization and thus save the denomination from the pitiable position in which it finds itself today.

After more than two years of internal bickering and court action, these Baptist leaders are no nearer the solution of their problems and the adjustment of their differences than when the break originally took place. 2-15-30

As a matter of fact, it is apparent that these supposed religious leaders (Christian brethren) are farther apart today than when they agreed to disagree at the Paris convention in 1927.

Before this split the Baptist Missionary and Educational Convention of Texas possessed some very valuable holdings in various sections of the state, and the local property (Houston College) is easily worth the amount paid by the Pythians for all the real estate property previously owned by the convention in this state.

With a divided constituency it will be next to impossible for these Baptists to regain control of this valuable property, which means that both the denomination and race will be the loser in this matter.

No man or set of men should be entrusted with leadership who will assume such a selfish and mercenary attitude and pursue such a destructive policy as to cause his or their followers to lose all the connectional property, which had been accumulated by the toil, sweat, sacrifice and blood of the unfortunate and well-to-do impoverished members of the local churches and state organization.

If the amount of money spent by these denominational leaders during the past 28 months, for lawyers' fees and court costs, had been devoted to the conventional causes and agencies, it is doubtful if the denomination would have lost its valuable holdings through receivership sale.

Yet most of these bellicose brethren and pugnacious preachers have so often cited attention to the fact that "a house divided against itself can not stand," and warned their auditors to refrain from internal strife in their domestic, religious, fraternal, commercial and civic activities.

It is unfortunate for the membership of this convention that their state organization has been permitted to fall upon such evil days, and that all the contributions and efforts of the past five or six decades have come to naught, in the transfer of this property to the Pythian grand lodge of Texas.

Since all these holdings have been lost to the denomination, it is our presumption that these warring leaders will inform their duped followers that they will repurchase the property and reclaim it for the denomination and race; but if they were unable to retain their control of these holdings when the indebtedness against same was considerably smaller than the amount paid by the Pythians for all the conventional property, how can these hapless leaders finance any scheme to redeem and regain all this property?

If they did not have sense enough to save it from court sale by what means will they come in possession of so much sense at this late hour and obtain about \$90,000 with which to get back these valuable holdings?

Wasn't it far easier to save and hold the property than to permit it to slip from their hands and then attempt to redeem it afterwards?

What kind of leadership is this that infects and infests the Baptist Missionary and Educational Convention of Texas, anyhow?

What is the matter with the Baptist laymen that they have assented and consented to such a damnable and diabolical program?

When one observes how so many Negro leaders are selling out and betraying their ignorant followers, it begins to appear that the greatest curse with which the race is afflicted is a sorry and spurious leadership.

Truly, the Baptists of Texas, having sown to the winds, are reaping the whirlwind, but they have no one to blame for their present plight and dilemma but themselves.

OFFICIALS OF NATIONAL CONVENTION PUBLISHING HOUSE ISSUE STATEMENT CONCERNING TRAGEDY

Board Nor Any Of Its Members Knew Anything Concerning Departure On Fatal Trip.

TELL OF LOAN MATTER

Subject "Paraded" In Papers" Draws Denial From the Churchmen. Give Facts In Case

CHICAGO, May 1—(ANP) Ten days after the mysterious and shocking murder of E. D. Pierson, auditor for the National Baptist Convention, whose body was found hanging from a tree on the banks of the Muscatatuck river in Indiana, police and private investigators were still at a loss to name those persons responsible for shooting Pierson to death. Although there were developments in the investigation which led to conjecture regarding the activity of many persons.

Officials' Statement
The following statement was made

any of them.

Loan Was Legitimate

"The \$62,000 loan that has been paraded in the papers has created the impression that the loan was of recent occurrence. The truth of the matter is, the loan was a \$75,000 loan and was negotiated quite two years ago. There has been no other loan made by the Sunday School Publishing Board since. The matter was taken up and discussed very thoroughly by the directors of the Sunday School Publishing Board and with the late E. D. Pierson, Auditor, and was authorized in the regular course of business. The records show that the loan was regular; that the net proceeds went into the receipts of the business and there was no "juggling" whatever. Not a member of the Board got a dollar out of it.

"The purpose of this loan was (1) we needed the money to centralize our obligations, the fragments left from the completion of the building, the paying for the equipment and furnishings, to provide for the resuming and extension of our educational work, to satisfy our creditors who had become somewhat restless, because of long strung-out accounts necessitated by notes paid on building, etc., and the object (2) was to establish a larger line of credit for the Sunday School Publishing Board.

"The alleged 'disclosures' of 'findings' concerning this loan and other matters were reported to the Board of Directors of the National Baptist Convention by the late E. D. Pierson at its meeting in Tampa, Fla., December, 1929. The answer to the alleged 'disclosures' or findings' was made for the Board by Secretary Townsend at a meeting of the Board of Directors held in Memphis, February, 1930. The committee appointed to handle this matter at the Memphis meeting passed upon all matters in a manner satisfactory to all concerned.

"As to the insurance policy mentioned, records will show that the policy was cancelled obedient to the order of the Convention in Kansas City in September, 1929, and the unearned premium returned to the Sunday School Publishing Board which was the beneficiary of the policy. At no time was the wife of the secretary named as beneficiary of said policy."

to the Associated Negro Press from the Nashville office of Dr. A. M. Townsend and was signed by him, J. C. Fields, S. P. Harris and J. L. Horace: "This statement is made on account of reports that have gotten into the press and that have done great injury to the members of the Sunday School Publishing Board and to the institution itself.

"Neither the Sunday School Publishing Board nor any of its members knew anything about Auditor Pierson's departure on Tuesday night, April 15, 1930, nor had any knowledge whatever of anything or any circumstances leading to his death which we greatly deplore.

"The statement that no one of the directors nor Townsend himself could not be located by state officers or members of the sheriff's office Saturday, and that a thorough search had been instituted and the summons left in their respective offices is untrue and does great injury to said officers. True, the employees of the Sunday School Publishing Board were not working Saturday for the reason that they are working only five days in the week. But each officer of the Board was in his office for the most part of the day Saturday and no officer of the law called upon them nor was any summons found upon the desk of

Western States Convention of Baptists in St. Louis, Mo.

ST. LOUIS, Mo.—Baptists throughout the middle west flocked into St. Louis today for the purpose of attending the formal opening of the Western Baptist States Convention of which Dr. I. A. Thomas of Evanston, Illinois is president. Mrs. Ida P. Bates of Wichita, Kansas, is the president of the Women's department. Their convention opened Monday night with a program by the various Baptist churches of the city. The regular program of the convention was begun Tuesday, with the lesson led by Rev. Frank K. Nicholson of Davenport, Iowa. At the eleven o'clock hour, Rev. W. M. Daniels preached the introductory sermon.

The convention is holding forth at the Tabernacle Baptist church, 3200 Washington avenue, Dr. S. A. Moseley, pastor.

In opening the convention, Dr. I. A. Thomas, president of the Western Baptist State convention, had the following to say with reference to the purpose of the convention:

"To promote educational and missionary work in the Western States in cooperation with the various state organizations, and with the National Baptist convention as well as the Northern and Southern Baptist conventions (white). It is the aim of the convention to first line up the churches of the Western States in a program of Christian education; second, to do Home Mission work in assisting missionary pastors in securing land for opportunity of an extension; third, to urge that all the churches of the Western States become monthly regulars in the great Foreign Mission work of the National Baptist convention."

The general theme of the convention is "Christian Education." Among those who have arrived up to the noon hour are: Dr. I. A. Thomas of Evanston, Ill.; Dr. W. H. Jernagin, president of the Sunday School and B. Y. P. U. Congress, Washington, D. C.; Dr. J. C. Austin, Chicago, Ill.; Dr. Eli T. Martin, Chicago, Ill.; Rev. Ora M. Locust, Topeka, Kas.; Rev. J. W. Harris, St. Paul, Minn.; Rev. J. H. Jackson, Omaha, Nebr.; Dr. W. B. Fleming, Nashville, Tenn.; Rev. G. McNeal, Kansas City, Kas.; Rev. R. W. Cogg, Rev. L. D. Bunn, Milwaukee, Wis.; Rev. C. O. Marshall, Kansas; Rev. F. K. Nicholson, Davenport, Ia.

FARMINGDALE
FARMINGDALE, L.I.—The First Baptist Church of Farmingdale, held regular services Sunday. The Women's Missionary Club held its services at 3:30 p.m. Mrs. Margaret Wimbish and Mrs. Luvonia Leaks sang a duet, "I Walk With the King." Mrs. Sadie Graham read a selection. Miss Odessa M. Stewart sang solo; Miss E. Corland recited. Sunday, June 15th, Mrs. Luvonia Leaks and her son, Monterio Ward, were baptized.

John Stewart is able to work again. Leander Stevenson, of Haverstraw, N.Y., visited his sister, Mrs. Luvonia Leaks, Sunday.

The Rev. S. I. Thomas and his wife visited Mr. and Mrs. Whalen Simon, Sunday afternoon.

The Women's Missionary Club will meet Monday, at the residence of Mrs. Minnie Ward. The members raised \$20.38 Sunday. Officers are: Mrs. Margaret Wimbish, president; Mrs. Minnie Ward, chaplain; Mrs. Rachel Small, treasurer; Miss Odessa Stewart, secretary.

Rev. Sutton Griggs to Teach Principles of Efficiency

Defender

A clinic for personal guidance in problems of collective efficiency will be opened at 104 E. 51st St. by Rev. Sutton E. Griggs, formerly of Memphis. This clinic will be under the direction of the newly created collective efficiency commission of the National Baptist convention. Rev. Griggs is executive secretary of the commission.

During years spent in studying the problems and difficulties of his people Dr. Griggs came to the belief that the only way to progress was through increased cooperation in the collective interests of Race and of community. It is the key to the advancement of our group in this country. "The feeble response of my people to things which they favored caused me to study our psychology," he stated.

PANDEMONIUM REIGNS AT BAPT. CONVENTION

Fists Fly, Knives Flash as L. K. Williams is Re-Elected.

COPS CALLED IN

Claim J. C. Austin was Tricked Out of Race.

CHICAGO. (ANP)—While much of the bitterness, exposures, and even bloodshed expected to culminate at the Golden Jubilee of the National Baptist Convention was sidetracked, near casualties developed at the election of officers when followers of the Rev. J. C. Austin sought to establish the fact that he had been tricked out of his right to run in the election.

A battle, in which chairs and fists,

were used, and knives brandished, and women fought with pocketbooks, ended when six policemen, answering a riot call, rushed to the scene. In twenty minutes order was restored.

The convention adjourned Monday after voting to hold the 1931 session in Atlanta, Ga. Philadelphia also sought the meeting.

Williams Re-elected

With only 1,034 of the 15,000 delegates entitled to vote for president, the Rev. L. K. Williams, of Chicago, was re-elected for the ninth term, defeating the Rev. J. C. Austin, who was ruled in default because Pilgrim Baptist Church, of which he is the pastor, had not paid its dues. The nomination of Dr. Austin brought to the front the chairman of the finance committee, the Rev. W. S. Graham, who announced that the Pilgrim pastor had not paid his registration fee and was not, therefore, eligible for nomination.



Dr. Williams

Deacons Drew Weapons

This technically, intruded at such a time, set the partisans, on what the prizefight writers call "their ears." Pandemonium did break loose. Patience was lost among the Lord's leaders. Throughout the hall, wrangling prevailed. On the platform, a fight is said to have started. The participants in this struggle were a Rev. Mr. Pope, of Cairo, Ill., and a Mr. Laden, a deacon in Pilgrim Baptist Church, formerly a minister, but now in the tailoring business.

Many Crushed in Stampede

But the attack of the Rev. Mr. Pope on Mr. Laden was only a highlight. It precipitated a rush toward the doors in which scores were crushed, and overshadowed a number of lesser quarrels in which slaps were exchanged and chairs flourished. After about twenty minutes of demonstration quiet was restored with the aid of police officers, and the announcement was made by Prof. R. B. Hudson, the secretary, that the Rev. Mr. Williams had been re-elected.

Many members are still in the dark as to when this election was held.

Many Lay Down Arms

The re-election of Dr. Williams was not achieved without a struggle. The usual procedure of electing a president at one of the early opening days of the convention was sidetracked this year until what was thought to be a "convenient season" had arrived.

Many "secret" conferences were held in order to build up the proper kind of election atmosphere. At some of these conferences, the recalcitrants and "unduly alarmed" who have been pepping it up in the journals of the land for several months, had their ruffled feathers smoothed by appeals to their loyalty to the denomination.

"Let's don't break up things, now, brothers," ran the burden of the pleas.

In response to these appeals, a number of the brethren agreed to lay down their arms and try to obtain the changes in organization program and management in other, more peaceful ways.

It was after they had made these pledges that it was thought safe to hold the election.

Election Sudden

Quietly, and suddenly to most persons, the matter of electing a president was brought up Wednesday afternoon with the Rev. R. B. Roberts, of Memphis, Tenn., treasurer of the convention, in the chair. The Rev. J. R. Poe made the customary motion to suspend the rules and re-elect the president by acclamation. His motion was met with cheers, and with jeers from the assembled delegates who had not been fed the soothing syrup of the "secret" conferences.

So significant was the action of the delegates that Dr. Williams felt it necessary to announce that he was quite willing that others be placed in nomination. This apparent invitation was seized quickly by the Rev. H. P. Hawkins, formerly an assistant pastor under Williams, who dismissed him.

The Rev. Mr. Hawkins has been one of the most active persons organizing ministers in Chicago to espouse the fortunes of the Rev. J. C. Austin, pastor of Pilgrim Baptist Church. Sometimes it has been felt that Brother Hawkins was carrying Brother Austin along much faster than he desired to go. At any rate, the supreme moment for the Rev. Mr. Hawkins seemed to have arrived, and he arose quickly to place the name of Dr. Austin in nomination.

In all truth, it must be written that there was great cheering from the floor, despite the fact, as some allege, that hundreds of members of Dr. Williams's church were massed in the front of the hall, in contravention of the rule that delegations should sit by states.

Bid Made for Union

Some effort to bring about a peace-re-union was made after the election, by the Rev. Williams, who thanked the convention for re-electing him and had a word to say regarding Dr. Austin. Dr. Williams told the delegates that Dr. Austin was not against him and Dr. Austin replied by telling them that Dr. Williams was not against him.

However, it did not disabuse the minds of Dr. Austin's followers of the belief that he had paid his registration dues. He exhibited receipts for twenty dollars paid in for registra-

Church-1930.

Usher In New Year



Campbell Photo.

WHILE 1,000,000 of New York's fairer Jews were in their synagogues celebrating the advent of the New Year, 5691, on Monday evening, this Harlem sect, the Commandment Keepers, gathered at sundown for services at 29 West 131st street. Shown here are Belice A. Lids, chasan; Joseph Sweeney, elder, who is blowing the ram's horn or shofar; Rabbi A. W. Matthews, and Isalah Liburd, levite.

Negro Jewish Sect Ushers In New Year With Services at Synagogue in Harlem

Amsterdam News
Commandment Keepers Have Six Hebrews
in Congregation—Temple Follows the
Ritual of the Israelites

New York, N.Y.
The Jewish New Year celebration, known as Rosh-ha-Shanah, was ushered in Monday at the Bayis Tafeles Synagogue or House of Prayer, at 29 West 131st street. Three services were held during the day and were repeated yesterday by the Negro congregation. 9.24.30

Bayis Tafeles Synagogue.

The morning daven or prayer services were followed in the afternoon by daven and kaddish. Rabbi W. A. Matthew lectured at the two evening meetings on the religious significance of Rosh-ha-shanah. The year 5691 was hailed at sunset on Monday, when Elder Joseph Sweeney blew the shofar, or ram's horn.

This holiday will culminate in the celebration of Yom Kippur, or the Day of Atonement, on October 1. A week later the Suchas, or Feast of Harvest, will fall due.

The Commandment Keepers Congregation, of which Bayis Tafeles is the mother synagogue, was founded and incorporated in 1921. Rabbi Matthew is the chief overseer of the congregation, of which there are already twelve branches scattered over this country and in the British West Indies.

In all essential rituals Bayis Tafeles follows the traditions established thousands of years ago by the Israelites. There is a Hebrew school, or Talmud Torah, for the children, conducted in the church auditorium. This will open for the fall season on October 15.

Out of a total synagogue membership of 175, six are white Jews. The house of worship in 131st street is the same one in which services have been conducted since the movement was chartered nine years ago. The annual convention of the congregation was held here in July.

The New Year celebration comes to a close at sundown today.

Church - 1930

British Methodist Episcopal

LEAGUE OF COLORED PEOPLE
HOLD SERVICE AT B.M.E.
CHURCH.

The Canadian League for the Advancement of Colored People held their fifth anniversary last night at the evening service of the B. M. E. Church with a large assembly of members.

A. J. E. Butler, former president of the organization, spoke of the work of the League in aiding the life of the colored people, not only in this city, but throughout Western Ontario stating that the status of the Negro had been decidedly lifted by the influence of the League. Not only have a great number of students been aided to a better education, but the past president said that throughout the race there was springing up a desire for education through the efforts of the organization.

J. F. Jenkins, the organizing secretary, spoke of the practical work of the League not only in giving charity to those in need, but assisting to a higher intelligence of the members of the race.

The sermon preached by the minister of the church was in keeping with the anniversary. He said that through the neglect of the church to supply the need of the people the League had been conceived and was now doing work which was properly the duty of the church.

Special music for the evening was supplied by the church choir and a quartet composed of Mrs. E. A. Richardson, Miss Bertha Moxley, Paul Lewis and John Lucas. Following the meeting a presentation of a scarf was made by members of the League to Mrs. Mary Drake, the president as a token of their esteem for the direction she gave the organization. The presentation was made by Mrs. Walter Cromwell.

Church - 1930

NEW YORK WORLD

SEP 29 1929

Catholic Church Makes Strides in Harlem

Mgr. Thomas M. O'Keefe
Is Made Pastor of St.
Charles Borromeo

By Lester A. Walton

THE appointment of Mgr. Thomas M. O'Keefe as pastor of the Church of St. Charles Borromeo, No. 211 West 141st Street, has focused public attention on the growing importance of the Catholic Church's work among Negroes in Harlem.

Along with other faiths Catholicism is making significant gains in Negro membership in a community said to have more churches within its boundaries than any other in Greater New York.

For forty-two years the Right Rev. Thomas M. O'Keefe was associated with the Church of St. Benedict the Moor, in West 53d Street and is affectionately known to local Negro Catholics. His going to Harlem is due to the marked change in the racial composition of the Church of St. Charles Borromeo's membership, which is now over 90 per cent. colored. He succeeds the Rev. J. O'Donnell, Ph. D., who has been assigned by Cardinal Hayes as pastor of St. Gregory's Church in West 10th Street.

School Has Undergone A Great Change

Less than five years ago the majority of parishioners attending the Church of St. Charles Borromeo were white. Most of them have moved out of the parish and are affiliated with other congregations.

The parochial school also has undergone a big change in its racial affiliation. To-day the 330 children, with the exception of from fifteen to twenty, are colored. Five years ago 90 per cent. of the pupils were white. Eight sisters are on the teaching staff. The establishment of a high school within the year is contemplated by Mgr. O'Keefe.

The new pastor of the Church of St. Charles Borromeo has been identified with work among Negroes since he was admitted to the priesthood. He was born in New York in the old 18th Ward, at 21st Street and Second Avenue. After attending the local public schools and St. Francis Xavier's College, he entered the Seminary of St.

Joseph, Troy, N. Y., to take a four-year course in theology and canon law. He was graduated in 1883 and ordained Dec. 17, 1887.

He was named assistant to Mgr. John E. Burke, then pastor of the Church of St. Benedict the Moor at Bleecker and Downing Streets. When Negroes began to settle in large numbers farther North the congregation moved to its present home in 53d Street, between Eighth and Ninth Avenues.

In 1915, the Right Rev. John E. Burke took charge of the Catholic Missionary Bureau for Work Among Colored People in the United States and was succeeded as pastor by Mgr. O'Keefe, who officiated as such up to last week. The Rev. Timothy J. Shanley and the Rev. John F. Curran, former aids, are now pastor and assistant pastor, respectively, of the Church of St. Benedict the Moor.

Mgr. O'Keefe recalls that in the early days of the Church of St. Benedict the Moor a large percentage of the parishioners were originally from Maryland. Then the Negro communicants in Manhattan numbered between 250 and 300, while to-day nearly 5,000 worship on Sundays in the various local Catholic churches.

One of the chief reasons for this large increase in recent years is the presence of hundreds of Negroes from the West Indies, notably St. Croix, Porto Rico and Cuba. These newcomers constitute full 60 per cent. of the membership in the Catholic churches of North Harlem. Mgr. O'Keefe says native Negroes are joining the Catholic Church because of the warm character of the devotions which appeal to their nature, so deeply religious.

The assistant pastors of the Church of St. Charles Borromeo are the Rev. Michael J. Baxter and the Rev. John Bennett.

Church Roll Has 1,000 Members

What for more than a decade has been known as "the largest Negro Catholic church in New York," is St. Mark's Church at No. 65 West 138th Street. It was established seventeen years ago by the Holy Ghost Fathers whose activities are largely in the interest of colored people. The work under the Rev. C. J. Plunkett, has developed with the years. In 1928 there were one hundred converts.

St. Mark's Church has a membership of 1,000. Its parochial school is attended by 500 Negro children, and has a staff of seven sisters and three lay teachers. Adjoining the church and school is a convent and a playground.

St. Charles Borromeo and St. Mark's are not the only Catholic churches in Harlem to reflect the growth of Negro membership. St. Aloysius, 132d Street between Seventh and Eighth Avenues has a congregation of about 50 per cent. colored. Forty per cent. of those worshipping at the Resurrection Church, 151st Street, near Macombs Place, are colored. All Saints Church, Madison Avenue and 129th Street, and St. Thomas Church, 118th Street, between Eighth and St. Nicholas Avenues, have an appreciable representation of colored communicants.

The Catholic Church is said to be making headway in the South, where the Josephites, African Missionary Fathers, Holy Ghost Fathers and Fathers of the Divine Word are devoting much time and attention to the conversion of Negroes.

Catholic

There are seven or eight Negro Catholic priests in the United States. Some have pastorates; others are teachers. The first American Negro to be ordained into the priesthood was the Rev. Augustin Tolton in 1884 at Rome. He was a student at the American College there. Father Tolton, born a slave, was pastor of a church in Chicago.

The Oblate Sisters

A cablegram from the Pope, a mass in the Baltimore cathedral at noon at which His Grace Archbishop Michael J. Curley pontificated, and the attendance of leading Catholic dignitaries from throughout the diocese drew public attention last Sunday to the 100th anniversary of the Oblate Sisters of Providence, the only race sisterhood in the church.

Dr. Peter Guilday, white, professor of history at the Catholic University in his sermon at the cathedral, said:

"The Oblate Sisters are truly children of Divine Providence. Their beginning came from something higher than human planning. They were founded with practically nothing of this world's resources. They have increased and multiplied all through these years without much material aid. They have come courageously through the trials Almighty God sent them, with their record unblemished and their courage unshaken."

"By the grace of God, throughout these hundred years they have achieved remarkable progress for the children of their race, and today, at the end of this first centenary, they are one of Catholic Baltimore's proudest treasures. They have written by their lives of self-sacrifice and denial all along these hundred years heroic pages in the history of Catholic education in the United States."

With "record unblemished" and "courage unshaken" as Dr. Guilday says, the four founders have, in one hundred years, become 170, of which 40 are in the mother house in Baltimore.

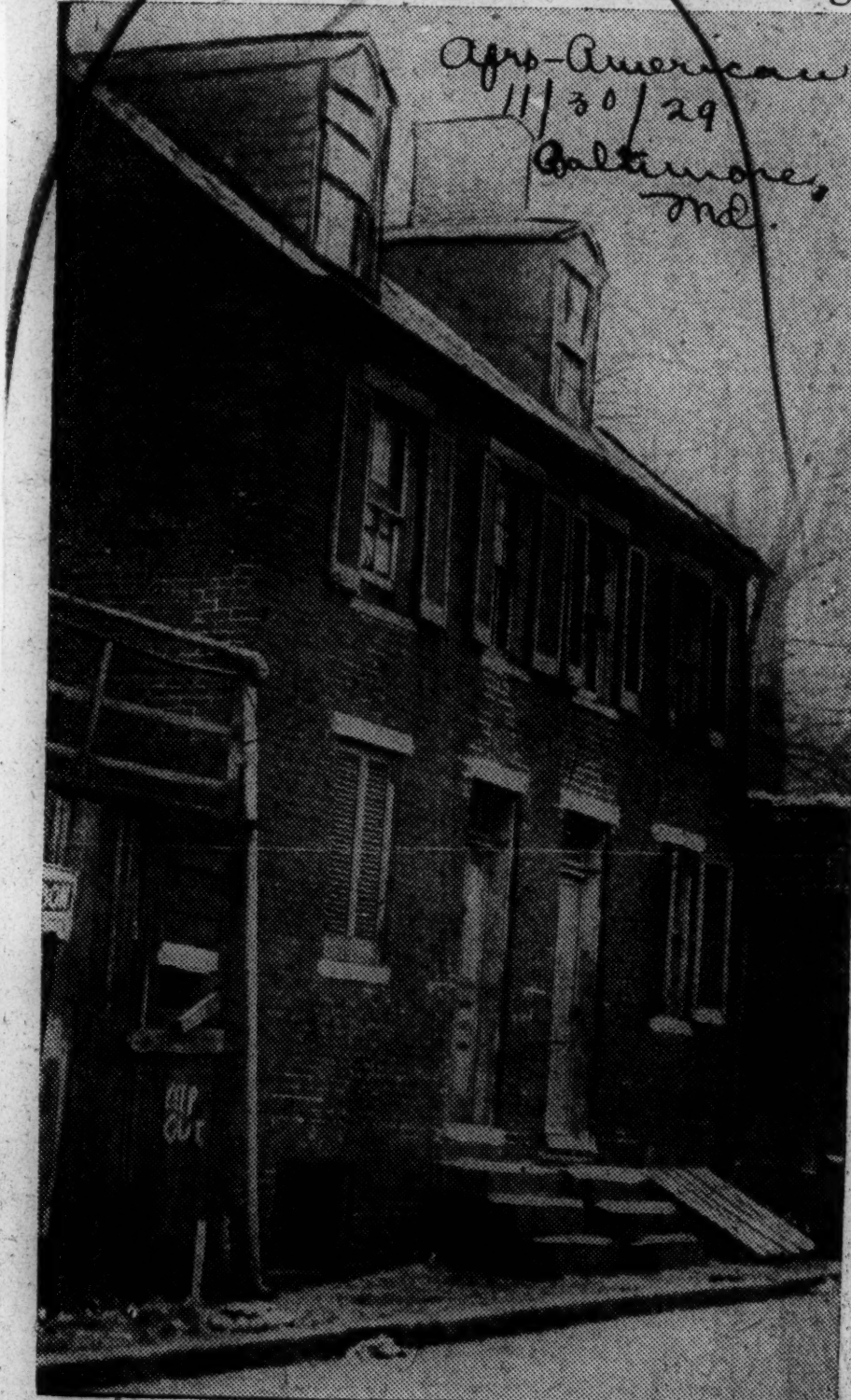
Out of a two-story house on St. Mary's street have come fifteen schools in cities of the south and in Cuba.

But after all the greatest lesson the country gets from the Oblate Sisters is the eagerness of Negro Catholics to do something for themselves, and the willingness of white Catholics to assist them in doing it.

To many who hope for an increasingly large Negro Catholic priesthood, the presence of Father Charles R. Uncles, professor of Epiphany College and one of the few colored priests in the country, was both an encouragement and a benediction.

Baltimore can be proud of itself, if it will give the American church an example of Negro leadership that will impress the country.

Sisterhood Started Here 100 Years Ago



One hundred years ago these little two-story brick buildings were the home of the Oblate Sisters of Providence. They are located in St. Mary's Court, a short blind street one half block long, off Pennsylvania Avenue between Franklin and St. Mary's street. The sisters occupied these buildings from April until December in 1828, when they moved to Richmond street, near Park Avenue. They remained at this location until after the Civil War. In 1866 they sold to the city and with this money purchased the present St. Francis Convent at Chase street and Brentwood Avenue.

—Afro Photo.

PATERSON, N. J.

NEWS
MAY 31 1930

Colored Catholic Edifices in Newark And Jersey City

Announcement was made by the Rt. Rev. Monsignor John A. Duffy, vicar-general of the diocese, to the colored Catholics of Newark at services last Sunday that he hopes to have a priest assigned them this Summer and a church erected in less than a year.

Monsignor Duffy attended the May procession of the colored Catholics held in St. Bridget's hall, Plane and William streets. This group has formed a club and meets regularly for religious services and social purposes. They requested some time ago that a priest and church be granted them in the diocese.

A church will also probably be built in Jersey City. It is to be the gift of friends of Monsignor Duffy in that city who have donated \$40,000 for this purpose. Monsignor Duffy, who has taken an active interest in the colored work of the diocese, hopes to obtain a church building for their use in Newark also.

200 DELEGATES CHOOSE ST. LOUIS FOR NEXT MEET

Journal and Guide
Detroit Meeting Fea-

tured By Spirited

8-13-30
Discussions

Marshall, Jr.

Special to Journal and Guide
DETROIT, Mich.—Dr. Thomas W. Turner, head of the department of biology at Hampton Institute, was re-elected president of the Federated Colored Catholics of the United States in their sixth annual session here August 30 to September 1. The three-day convention was held in St. Mary's Roman Catholic Church.

More than 200 delegates from 10 states were present. St. Louis was chosen for the next session.

The Catholic conference on industrial problems held in conjunction with the meeting of the Federation furnished some of the high lights of the convention through the contribution made by Donald Marshall, personnel director of Negro employees in the Ford Motor Company in his exposition of wages and unemployment in Detroit; John C. Dancy, Jr., secretary

of the Detroit Urban League, on living conditions in Detroit, point out the slow but gradual appreciation on the part of employers of the possibilities of efficiently trained Negro workers in concerns whose policy had been one of closed doors; Rev. Francis J. Gilligan, St. Paul Seminary, who spoke on the ethical question involved in the employment of the Negro.

The highlights of the convention occurred Monday when several lively discussions were held on the floor as George B. Conrad presided. Perhaps that with the most spice was the one started by Rev. Lyons of Chicago when he asserted that the Race should not force the issue of admitting Race students to white Catholic institutions.

Rev. John La Farge, S. J., associate editor, America, immediately jumped to his feet and asserted that that was not the policy of the mother church. He claimed that the Race should fight this prejudice through prudence and perseverance. Professor Daniels criticized some of the priests and Noah Thompson declared that what was needed was courageous leaders.

The following officers were re-elected for the ensuing year; Thomas W. Turner, Ph.D., Hampton Institute, president; George W. B. Conrad, Cincinnati, first vice president; W. J. James, St. Louis, third vice president; George A. Henderson, Pittsburgh, fourth vice president; Eugene A. Clark, Washington, D. C., fifth vice president; William A. Prater, Washington, D. C., national organizer; H. M. Smith, Washington, D. C., executive secretary; James A. Dotson, Detroit, treasurer; Mrs. A. Vernon, Chicago, first recording secretary; Miss Viola Kenny, Washington, D. C., second recording secretary; and Benedict Smith, Baltimore, Md., sergeant-at-arms. A. R. Feliciano, Detroit, was elected second vice president when Edward Lawrence of Chicago failed to notify the federation that he was unable to attend.

Other speakers Monday were Rev. William M. Markoe, S. J., editor of the Chronicle, official organ of the organization; Rev. Leo Walsh, Cincinnati; Rev. Charles A. Kapp, C. S. Sp., Detroit; J. A. Jackson, Washington; Lieut. Wallace Williams, Detroit; Rev. Sebastian Schaff, O. M. Cop., Milwaukee; Rev. Theodore Hohler, R. M. M., Detroit, and Attorney Charles Roxborough, Detroit. Mrs. Eva Trent, soprano of Chicago, gave a vocal solo. She was accompanied by Miss Jones, also of Chicago.

OHIOAN ELECTED AS CATHOLIC HEAD

By HAZEL B. McDANIEL
For Associated Negro Press

DETROIT, Mich.—The Federal Colored Catholics of the United States met in sixth annual convention here, August 30, 31, and September 1.

The sessions were held at St. Mary's Church and hall, lent for the occasion by a white parish, the two colored parish churches being too small to accommodate the convention adequately.

Delegates in attendance came from New York, Washington, Maryland, New Jersey, Pennsylvania, Michigan,

Illinois, Wisconsin, Missouri, and Kansas. Both the laity and clergy were present, and many persons came unofficially from various parishes.

The Catholic Conference on Industrial Problems, held in conjunction with the meeting of the federation, furnished some of the high lights of the convention through the contribution made by Donald Marshall, personnel director of Negro employees in the Ford Motor Company, in his exposition of wages and unemployment in Detroit.

John C. Dancy, Jr., secretary of the Detroit Urban League, spoke on Living Conditions in Detroit, pointing out the slow but gradual appreciation on the part of employers of the possibilities of efficiently trained Negro workers in concerns whose policy had been one of closed doors.

The Rev. Francis J. Gilligan, of St. Paul Seminary, spoke on the Ethical Question Involved in the Employment of the Negro. Father Gilligan is a young priest, fired with apostolic zeal, having written a powerful treatise on the "Morality of the Color Line."

High Mass

High mass, held Sunday morning, with the Rt. Rev. Michael J. Gallagher, the celebrant, was most impressive. The church was crowded with white and Negro Catholics, and visitors.

A procession was formed half a square from the church. First came the officers of the federation and of the 400 Negro children of Saint Peter's and Paul's school at St. Thomas in the Virgin Islands. The work was done in collaboration with the Redemptorist Fathers of Saratoga. During their stay they encountered the hurricane of 1928, and several earthquake shocks in July of this year.

The two nuns are being replaced at the post by Sister Mary Amabilis and Sister Mary Natalie, who reached St. Thomas Island July 15. The crown to be worn by the bishop during the service. Meanwhile, thirty-seven boys in blue and white cadet uniforms, the Catholic Boys' Band of Cincinnati, Ohio, played the processional march from the steps of the hall directly opposite the church.

Letter of Pope Read

The pastor of St. Mary's delivered a sermon which was a tribute to Negro Catholicity. The bishop addressed the body at the close of mass and a letter from the Pope was read to the federation, commending that body for its zeal. Bishop Gallagher has long been a staunch friend of Negroes in his diocese. White ushers served, and the mass was beautifully sung by the colored choir from St. Peter Claver's and St. Benedict the Moor's parishes.

There are over 20,000,000 Catholics in the United States, 250,000 of whom are Negroes.

Conrad Succeeds Turner

Dr. Thomas W. Turner, head of the biology department, Hampton University, is the outgoing president, and is succeeded by George W. Conrad, an attorney of Columbus, Ohio.

The next convention will meet in St. Louis, Mo., as the guest of St. Elizabeth parish, of which the Rev. William M. Markoe, S. J., is pastor.

A. R. Feliciano is the president of the Detroit local branch of the federation.

NEWS
ALBANY, N. Y.

AUG 8 - 1930

Albany Nuns Back From Negro School

Sisters Mary Scraphim and
Mary Mechtilde Saw
Hurricane.

After several years of missionary teaching of the Negro population of the densely tropical Virgin Islands, two nuns of the Order of Mercy of the Albany Diocese, returned to the Motherhouse of the Community in New Scotland avenue, this week. They are Sister Mary Seraphim, who has been away four years, and Sister Mary Mechtilde, who returns after an absence of two years.

During their missionary period, the nuns shared the hardships of the 400 Negro children of Saint Peter's and Paul's school at St. Thomas in the Virgin Islands. The work was done in collaboration with the Redemptorist Fathers of Saratoga. During their stay they encountered the hurricane of 1928, and several earthquake shocks in July of this year.

The two nuns are being replaced at the post by Sister Mary Amabilis and Sister Mary Natalie, who reached St. Thomas Island July 15.

COLORED CATHOLICS REQUEST MORE JOBS

Algo American
Adequate Facilities for Self Improvement Through Public Utilities, Sought.

STATEMENT ISSUED

11-1-30
Federation Wants Aid for Vocational Handicap.
HAMPTON.—"Treat us not as a problem but extend us all legitimate forms of gainful employment and an opportunity to educate our children in the Catholic schools," is the gist of a statement of the Federated Colored Catholics of the United States, issued through Dr. Thomas W. Turner, of Hampton Institute, president of the federation.

The statement is the result of a resolution passed at the sixth annual convention in Detroit in which the group sought a larger economic and

educational field.

The federation decried the giving of jobs based upon racial attitudes, and requested means of self-improvement through credit, housing facilities, recreation, and all other public utilities.

Equal opportunity from the primary school to the university was also requested, as well as for educational facilities necessary for the following of the priesthood and other religious life.

The humiliating inconvenience suffered when attending Holy Mass and the service of the church set up by law and by church practice also will be removed if the desires of the federation are granted.

Vocational Handicaps Cited

The vocational handicaps and the disadvantageous conditions of the Negroes are stressed and the aid of practical charity of Catholics is sought to aid in the establishment of churches, schools, and welfare institutions.

Would Abolish Capital Punishment

Condemning the laws of capital punishment existing in several states, the federation insisted that human life is sacred and should not be taken under any circumstances.

Negro Progress Not Detrimental

The inequality of the full rights of citizenship are also offensive to the group, and recognition in proportion to duties and sacrifices expected and rendered, were pointed out as means to improve the condition of the group. Making the plea that fellow-citizens be freed from the obsession that Negro progress is detrimental to American civilization, the federation urged that there be treatise as sharing a common destiny and the common privilege of the federation with all mankind.

Church - 1930

Fr. Slattery's Plea for Negro Priests Cost Him His Career

Practically Driven from the Church Because He Declared that the Catholic Church Cannot Grow Without Negro Priests. Only "Old Pious Mamas" Deny this to Flatter their White Pastors.

By GEORGE F. BRAGG

The late Cardinal Gibbons ordained his second colored man, the late Father Dorsey to the priesthood in the Cathedral, this city, on Saturday, June 21, 1902.

On the next day, in St. Francis Church, Father Dorsey offered his first Mass; at which time, the Very Reverend John P. Slattery, white, Superior of the Society of St. Joseph, was the preacher.

The sermon was a strong plea for a Negro priesthood. It cost him his ecclesiastical life, for he was practically driven from the church.

After more than a quarter of a century, a few extracts from that remarkable discourse may prove illuminating. Especially as the same fight for Negro priests in the Roman Church continues.

He spoke of the African race in the church during the early centuries, enumerating as Africans, Origin, Tertullian, Cyprian, and Augustine. He then went on to say that in course of time positions were reversed, the Western races acquiring the mastery and the African enslaved.

Little Progress Without Negro Priests.

"Today, after twenty-five years of labor for and among the colored people, I am absolutely convinced," he said, "that the Catholic Church will make little progress in converting the Negroes of our Southland unless she succeeded in getting a large body of colored people priests. Bear well in mind that the ministry of the Catholic priesthood in this country is devoted to the emigrant whites of Europe."

Leakage Among White Catholics.

"Now, it is not exaggeration to say that they do not hold their own. The leakage among white Catholics during the life time of the American Republic has been enormous—millions and millions have dropped away—in truth, among the great drawbacks to the conversion of the heathen is the neglect of native clergy."

"Again and again has Rome insisted on a native clergy in the East thus far with little obedience and less success. Most of the missionaries are Europeans who receive a sprink-

Father Dorsey's ordination are proofs positive how dear to their hearts were yesterday's ceremonies in Baltimore's Cathedral, and today in St. Xavier's Church.

No Negro Problem.

"Really, there is no Negro problem. The wickedness of bad Negroes is held up before us, and in consequence, the whole race is condemned. The very men who will lynch a Negro will have Negro cooks, Negro coachmen, Negro nurses, and trust the care of their homes to the sable race."

"If an inhabitant of Mars, such as Lord Kelvin believes to exist, would come down to earth and take up the record of the whites as given in the daily papers he would have a pretty poor notion of us."

"Monday morning's paper may have accounts of ten or twenty or a hundred outrages and crimes by unfortunate Negroes. Are the 99,900 other Negroes of Baltimore to be condemned? Because of such items in Monday's papers will the Negro coachman, butlers, waiters, cooks, nurses and chambermaids in this town be discharged? Not one of them."

"Perhaps it is the wisest policy to admit frankly that because a man enters the sanctuary, or a woman the cloister, he or she is still human and carries along the prejudices and passions of his or her part of the country. No matter what Catholicism ought to do and may have done in the past, the fact is as clear as the noon-day sun that many Catholics today are prejudiced against the Negro. It is this un-catholic sentiment which looks askance on Negro priests."

Morality and Priests.

"Now, the common objection to Negro priests is on the score of morality. We do not think the whites can afford to throw stones at the blacks on this point. Mulattoes, quadroons, and such folk drop not from the skies. For ages, concubinage was rife among the clergy of Europe. But in those times there was no refusal of ordination."

"If the stand, which is alleged as necessary to take nowadays, viz: deny orders to the blacks because there is danger of some among them falling away—if that stand, I repeat, had been taken in the tenth, eleventh, twelfth, thirteenth, fourteenth, and fifteenth centuries, Catholicism would have been dead before Luther's time."

Every Race at the Altar.

"Every race naturally loves to see its own sons at the altar, and the colored people are just as human as the rest of mankind."

Old Pious Mamas.

"Some old pious 'mamas,' to flatter their white pastors, may declare that they prefer white priests, but the bone and sinew, the youth and enterprise of the colored people DEMAND that black men serve at God's altar."

"Aye, countless letters received by us during the past month from colored men and women all over the country, expressing their joy at

mission in the community of the sisterhood. There will be representatives even from Cuba.

WEEK'S CELEBRATION.

The celebration will begin on Saturday, November 23, which will be Alumnae Day. Mass will be celebrated for the Oblates' alumnae this morning at the Convent Chapel.

Monsignor M. F. Foley, spiritual director of the community, will be the celebrant.

The Rev. Dr. Peter Guilday, professor of church history, at the Catholic University of America, will deliver the sermon Sunday, at the Cathedral. The famous boys' choir of Saint Augustine church, Washington, will sing.

On Monday, mass will be said at the Convent Chapel for all the living benefactors of the order; on Tuesday, for all deceased benefactors; on Wednesday, for deceased members of the order and deceased spiritual directors; on Thursday for all pupils in the schools conducted by the order.

The Blessed Sacrament will be exposed all day in the chapel of the Mother House, Sunday.

WILL HOLD EXHIBIT.

During the week the work of the pupils will be put on exhibition. At the schools, including those in Cuba, will send exhibits. Among the interesting things to be shown will be a piece of tapestry exactly one hundred years old. The exhibition will be open to the public from 9 to 11:30 o'clock in the morning and from 2 to 6 p.m., daily.

One thousand two hundred tickets have been issued to the congregations for the celebration, and demands are being made for more.

FOUNDED 1828.

The order was founded in 1828, and has had an unusually colorful history. Its real beginning, however, must be carried back into the 17th century, when that flood of uprisings on the island of San Domingo washed into this country a number of refugees, among them a white Catholic, M. Tessier, who sought haven and work at St. Mary's Seminary founded here in 1791 by French Sulpician priests who previously had fled to America during the French Revolution.

Along with the refugees from San Domingo came slaves and freed people, some of them fairly wealthy and being of the Catholic faith, they naturally went to St. Mary's where they were finally formed into a congregation, worshipping in the lower chapel, or "Chappelle Bas," as it was called. They were called the congregation of St. Sulpice.

RIGORS OF SLAVE DAYS.

Following M. Tessier, who had to give up the work among these Dominican race refugees because of old age, came Monsignor Jacques Hector Nicholas Joubert, a French-born Catholic who also had fled from San Domingo where he had been employed in a tax office.

When he first came to Baltimore, he became a teacher in a fashionable school for white girls, but resigned his position to enter St. Mary's Seminary as an ecclesiastical student. He was ordained in 1810.

When M. Joubert took over the work, he found his colored charges previously scourged by the slave-

of the island, were kept away from school here in America because of the same kind of slavery, hence were illiterate and unable to read.

"How could he teach them the Catechism," he thought, "when they could not read." In this thought was born the idea of an order of race women to teach these children.

ORDER FOUNDED.

In Baltimore at the time were two young women, Miss Elizabeth Lange formerly from Cuba, and Miss Mary Francis Balas, a San Dominican, who had spent their own money to run a small free school. These, together with Miss Mary Theresa Dilchemin, a Baltimore girl, and Miss Mary Rosine Boegues of San Domingo, became novices and with the consent of Archbishop Whitfield, the order of the Oblate Sisters of Providence came into existence.

The terms, "Oblate," meaning "one who suffers," and "Providence," signifying "the manifestation of God's care and superintendence over his creatures," typify the conditions under which the order was founded.

In those days, things seldom now recalled were daily occurrences—death stalking in Baltimore, flinging the deadly cholera plague at hundreds of doors—the conflict of South and North in a border town which denied black children the right to schools. In fact, the first real challenge for sacrifice came to these sisters when they were asked to help nurse patients at the almshouse here.

They responded, one of their small number, Sister Anthony, giving her life in the cause.

FIRST HOME.

Their first home was a two-story house in St. Mary's Court, secured in 1828. Here they began their novitiate with Sister Marie (Miss Elizabeth Lange), appointed superior. Or July 2, 1829, they took the vows when a simple brown habit was blessed and put on them.

In 1870, the city bought the property on Richmond street, to which they had moved from St. Mary's Court, and with this money they bought their present place, at Chase street and Brentwood avenue, and constructed a convent, and named it for Saint Francis.

The work of the community today follows about the same lines that it did when it began one hundred years ago. In their first school there were nine scholars registered. At the present time their charges are scattered all over the country.

From that first house on St. Mary's Court have come schools in Charleston, S. C.; Alexandria, Va.; St. Louis Mo.; Ridge, Md.; a school in Normandy, one for boys and one for girls in Leavenworth, Kas.; two parish schools in Baltimore and three in Washington as well as boarding and day schools in Havana, Carteret and Camaguey, Cuba.

170 SISTERS.

There are 170 sisters in the community, 40 of which are in the mother house here in Baltimore.

Novitiates are trained here, who must be between the ages of 15 and 30, unmarried and of good character.

Candidates come from all over the country. At present there is a sister from Cuba, and one from the

OBLATE SISTERS TO CELEBRATE ON SUNDAY

America's First Race Religious Order Is 100 Years Old.

AT CATHEDRAL

Archbishop Curley to Pontificate.

With every available seat requested, the Catholic Cathedral, made famous by the late Cardinal Gibbons, will be the scene of one of the most unique ceremonies in the history of the church in America, when Archbishop Michael J. Curley pontificates a solemn mass to begin the one hundredth anniversary of the Oblate Sisters of Providence, Sunday.

The celebration, for which preparations have been in the making for more than a year, will bring to Baltimore, sisters representing every

In the boarding and day schools pupils are accepted without regard to their faith are not compelled to join the Catholic church.

Church - 1930

Three African Popes!

Union 3-13-30

Boston, Mass.—(A. N. P.)—In a letter addressed to the Boston Daily Post, David Goldstein, Secretary of the Catholic Truth Guild, said that there had been no less than three Africans who were Popes at Rome. His letter follows:

"Sir: Evidently Boston's great breakfast table paper has been misled by the Associated Press. We were told today that the great Cardinal Merry Del Val was 'twice forecast as the first foreign Pope,' that he came 'twice near being first alien Pope,' meaning, we must assume, a Pope of other than Italian birth."

"The facts are that among the popes fifteen were Frenchmen, nine were Greeks, seven were Germans, five were Asiatics, three were Africans, eight were Spaniards, two were Dalmatians, while Palestine, Thrace, Holland, and Portugal have each furnished an occupant of the Chair of Peter. One Pope—Adain IV—came from England, the same country in which Cardinal Merry Del Val was born. Even the reigning pontiff, Pope Pius XI, may be called an alien by Italians. His city of Desio near Milan was under the domination of the Austrian monarchy at the time of his birth."

NEW YORK JOURNAL

JUN 17 1930

NEWARK MAKES CLERGY SHIFTS

Changes among the clergy of the Roman Catholic Diocese of Newark were announced today at the chancery office of the diocese, 31 Mulberry St., Newark, by Monsignor John A. Duffy, Vicar-General of the diocese.

The transfer order, which was issued by Bishop Thomas J. Walsh, of the Newark diocese, provides for the establishment of a parish for negro Catholics in Jersey City and appoints the Rev. Joseph A. Shevlin, now assistant

pastor of All Saints' Church, Jersey City, pastor of the negro congregation.

The Rev. Daniel A. Coyle is withdrawn as an assistant at St. John's Church, Jersey City, and will devote all of his time to his work as assistant superintendent of the parochial schools of the diocese. He will reside in St. Mary's rectory, Bayonne, with Monsignor William F. Lawlor.

NEW YORK SUN

JUN 17 1930

NEGROES TO GET JERSEY PRIEST

Bishop of Newark Orders Parish Formed.

MANY CHANGES ANNOUNCED

Assistants Transferred and Newly Ordained Class Assigned.

Changes among the clergy of the Roman Catholic Diocese of Newark were announced today by Mgr. John A. Duffy, vicar general of the diocese.

The transfer order, which was issued by Bishop Thomas J. Walsh, provides for the establishment of a parish for Negro Catholics in Jersey City and appoints the Rev. Joseph A. Shevlin, now assistant pastor of All Saints Church, Jersey City, pastor of the Negro congregation.

Father Shevlin will take a census of Negro Catholics and will begin his pastoral ministrations by holding services in a hall, to be selected later. The announcement of Father Shevlin's appointment states that the erection of a church for Negro Catholics of Jersey City and vicinity is contemplated.

The Rev. Daniel A. Coyle is withdrawn as an assistant at St. John's Church, Jersey City, and will devote all of his time to his work as assistant superintendent of the parochial schools of the diocese. He will reside in St. Mary's rectory, Bayonne, with Mgr. William F. Lawlor, superintendent of the parochial schools and pastor of St. Mary's.

Other changes are as follows:

The Rev. James Hobson, assistant at St. George's Church, Paterson, is

Catholic

transferred as assistant to St. Rose of Lima's, Newark; the Rev. Edward A. McGuirk, assistant at St. Michael's, Jersey City, is transferred as assistant to Holy Trinity, Hackensack; the Rev. Joseph Spielman, assistant at Our Lady of Mount Carmel, Boonton, is transferred from that church and will act as chaplain at the Knights of Columbus camp, Culver Lake, N. J.; the Rev. Joseph M. O'Sullivan, assistant at St. Leo's Church, Irvington, is transferred as assistant to St. George's, Paterson.

The Rev. George Griffin, assistant at Holy Trinity, Hackensack, is transferred as assistant to St. Aloysius, Caldwell; the Rev. Francis Connor, assistant at St. John's, Paterson, is transferred as assistant to Sacred Heart, Vailsburg, Newark; the Rev. John Witkiewicz, assistant at Our Lady of Mount Carmel, Bayonne, is transferred as assistant to St. Valentine's, Bloomfield.

The Rev. Aloysius Merity, assistant at St. Columba's Church, Newark, is transferred as assistant to St. Michael's, Jersey City; the Rev. Daniel Collins, assistant at St. Brigid's, North Bergen, is transferred as assistant to St. Leo's, Irvington; the Rev. Joseph Joseph Dempsey, assistant at St. Aloysius', Caldwell, is transferred as assistant to St. John's, Paterson; the Rev. Walter V. Hayes, assistant at St. Lucy's, Newark, is transferred as assistant to St. Andrew's, Bayonne; the Rev. Anthony Fischer, assistant at St. Paul's, Jersey City, is transferred as assistant to St. Brigid's, North Bergen.

The first assignments to the newly ordained class from the seminary are as follows:

The Rev. Walter G. Jarvais, who was ordained by Bishop Walsh on March 15, is assigned as assistant to the Church of St. Columba, Newark.

The following priests ordained on June 8 have been assigned as assistants as follows:

The Rev. Adalbert F. Kiczek, Sacred Heart, Irvington; the Rev. James J. Healy, All Saints', Jersey City; the Rev. Michael C. Zarrillo, St. Vincent's, Madison; the Rev. Edward J. Scully, St. Ann's, Jersey City; the Rev. Thomas J. Keeney, St. Michael's, Jersey City; the Rev. John J. Brown, St. Cassian's, Upper Montclair; the Rev. Charles F. Buttner, St. Mary's, Rutherford; the Rev. Francis A. Fox, St. John's, Jersey City; the Rev. Henry F. Mackin, St. Cecilia's, Rockaway; the Rev. Edward P. Looney, Our Lady of Mount Carmel, Boonton; the Rev. William S. Sesselman, St. John's, Jersey City; the Rev. John E. Hewetson, Our Lady of Victories, Jersey City; the Rev. Leo L. Mahoney, St. Paul's, Jersey City, and the Rev. Theodore J. Gajewski, St. Adalbert's, Elizabeth.

CATHOLIC PRIEST DENOUNCES THOSE WHO THINK NEGRO MUST BE BLED AND NOT FED

BY WM. M. MARKOE, S. J.

Pastor of St. Elizabeth's Parish, St. Louis, Mo.

There is one time when a white man seems to forget that a colored person is a Negro and that is when the latter has some perfectly good hard cash of which he can be easily relieved. The white man's pride of race is never so great as to cause him to turn up his nose at a Negro's hard-earned greenbacks, or to fear contamination when he has occasion to cram his palm with Negro quarters, dollars and dimes. But many of those who are thus willing and even eager to take the Negro's money consider it an outrageous piece of effrontery if a colored man humbly applies for an opportunity to earn a living. The big companies, the landlords, and even many small business concerns, which rake in millions of dollars every year from our people—dollars which represent menial sweat and toil, and which are garnered in spite of flagrant economic handicaps—are scandalized at the presumption of a Negro who, while they exploit him, would so far forget himself as to aspire to drive a milk wagon, sell potatoes over the counter of a grocery store, collect rents, read meters, or (God forbid) fill a prescription in a drug store. Their theory seems to be that the Negro is made to be bled but never fed.

That it is legitimate and not beneath the white man's dignity to bleed the Negro is evinced by the existence of 316 grocery stores, 30 drug stores and 45 haberdasheries in St. Louis which cater to an almost exclusively colored trade. Landlords' offices absorb thousands of dollars in exorbitant rentals collected by white agents from colored tenants each month. Some 17,000 Negro homes use gas and electricity every unit of which is measured on a meter carefully read by a white man in a none too white collar which it would be upish for a Negro to place around his neck, especially during working hours when he is merely supposed to be earning enough money to pay his monthly bills.

CATHOLICS WILL MEET IN DETROIT

WASHINGTON, D. C., Aug. 20.

(A. N. P.)—Secretary H. M. Smith of The Federated Colored Catholics of the United States announced to day that elaborate preparations have been made by the Detroit branch of The Federated Colored Catholics for the entertainment of all who will attend the Sixth Annual Convention of the organization to be held in Detroit from August 31 to September 3.

The Rt. Rev. Micheal J. Gallagher, Bishop of Detroit, is credited with having given valuable assistance to the local branch in its

efforts toward making the event the greatest in the history of Colored Catholic activities. "In fact," says M. Smith, "the entire Diocese of both white and colored Catholics of Detroit are interested in the event and neither pains nor expense will be spared in the entertainment of the many delegates and their friends who are expected from all sections of the United States."

JUL 5 - 1930

Celebrate Creation of Negro Catholic Church



The rally to commemorate the creation of the new Negro Roman Catholic Church of Christ, the King, Thursday night at Public School No. 14, was well attended. When Rt. Rev. Mgr. John A. Duffy, vicar general of the Newark Diocese, opened the meeting a large crowd was obliged to stand in the hallway. Negro groups came from Hudson County sections and from Essex County as well as from New York and Brooklyn.

There were many prominent speakers. Mgr. Duffy offered his co-operation, as well as that of the Newark Diocese, in all that would bring success to the church. He said that in eight months the congregation would be able to attend services in the new edifice.

John Matthews was a speaker. In a strong address he foretold the success of the new church, and narrated the history of the Negro race. He compared the history of the Negro people to that of his Irish ancestors. Rev. Joseph A. Shovlin, in presenting Mr. Matthews, said, "What Cicero was to Rome, what Demosthenes was to Greece, John Matthews is to New Jersey."

Rev. Dr. Edward Kraemer gave an instructive talk on the Negro Catholic missions throughout the country. Jules W. De Weever spoke of the success of the Church of St. Peter Claver in Brooklyn. Rev. John La Farge, S. J.,

an authority on Catholic Negro work, journeyed to Tenafly, where he is conducting a retreat for Negro Catholic laymen.

Rev. Mark J. Duffy received a hearty welcome and promised support from the Mt. Carmel Guild. An outstanding feature of the meeting was an extemporaneous address by Benjamin Burns, who representing the Negro non-Catholics present, wished the Church of Christ, the King, every success.

Alderman Shields, of the Negro Church of St. Charles, New York, gave a talk. Mrs. Henry Ward arranged the musical programme. Instrumental numbers were given by Dorothy Pigeron. Vocal selections were given by Mrs. Mary Corbin, Henrietta Dawkins, Francis Dawkins and J. Martin Rolls; a dramatic reading was presented by Mrs. Lucy Clopton, and a whistling selection by Beatrice Trott.

The other clergy present included Rt. Rev. (Mgr.) Joseph H. Meehan, Rt. Rev. Mgr. John C. McClary and Rev. Edward F. Kirk. The Trinitarian Sisters from Newark, who will assist Father Shovlin, mingled with the new parishioners.

John and Margaret Smith, who will donate the new church, were present, and were praised by Mgr. Duffy and the other speakers. The meeting was concluded with the announcement by Father Shovlin that the first mass of the new parish would be said on Sunday at 9:15 a. m., in the Funeral Home of John White, opposite the site

Turner Re-elected to Lead Catholics

By RUSSELL J. COWANS

DETROIT, Sept. 5.—The Federated Colored Catholics of the United States concluded their sixth annual convention here Monday in the auditorium of St. Mary's Roman Catholic church after three days of deliberation.

Delegates numbering more than 200 were in attendance. It was the first time the federation had met in Detroit and every session was well attended. St. Louis will entertain the 1931 convention. The convention opened Saturday morning with Prof. Victor Daniel, principal of Cardinal Gibbons institute, presiding. Donald Marshall of the Ford employment bureau, and John Daney, secretary of the Detroit Urban league, were the principal speakers.

Rev. William A. Bolger, C. S., St. George. Charles Lobert of Cincinnati Thomas college, St. Paul, spoke on "What Is Industrial Justice?" In the evening Rex. Wainsborough of England, also made a few remarks relative to the industrial situation in England.

Sunday morning a solemn high mass, coram episcopo, was chanted in St. Mary's church by Rev. Joseph Wuest, C. E. Sp. Bishop Michael Gallagher of the Detroit diocese presided at the throne and the Rev. Frederick T. Hoeger, C. S. Sp. preached the sermon.

Following the sermon Rev. Hoeger read a letter from Pope Pius XI which his highness tendered his sincere co-operation in the efforts of the federation to accomplish their high ideals. Bishop Gallagher welcomed the delegates to Detroit and bestowed his blessings upon their worthy efforts.

The highlights of the convention occurred Monday when several lively discussions were held on the floor as George B. Conrad presided. Perhaps that with the most spice was the one started by Rev. Lyons of Chicago when he asserted that the Race should not force the issue of admitting Race students to white Catholic institutions.

Rev. John La Farge, S. J., associate editor, America, immediately jumped to his feet and asserted that that was not the policy of the mother church. He claimed that the Race should fight this prejudice through prudence and perseverance. Professor Daniels criticized some of the priests and Noah Thompson declared that what was needed was courageous leaders.

Rev. S. T. Lord, director of sodalities of St. Louis, declared in his remarks that in order to encourage the youngsters in greater loyalty toward the church, the parish sodalities should be developed to a greater de-

Mr. Marshall told of the wonderful opportunities for the Negro at the Ford plant and that the company at its peak has had more than 12,000 Negroes in its employment. Mr. Marshall is the only member of the Race employed in a like position in Detroit. He said that an organization has completed plans whereby an apartment, similar to the Rosenwald apartments in Chicago, will be erected in Detroit in the near future.

The discussions which were concerning "The Negro in American Industry," and were held under the auspices of the Catholic conference of industrial problems and of the committee of interracial relations of the Federated Colored Catholics of the United States, were continued through the afternoon and evening with Dr. James Hagerty, director of the school of social administration, Ohio State university, Columbus, lecturing on "The Negro and the American Labor Movement," and Rev. Francis J. Galligan, St. Paul seminary, St. Paul, Minn., talking on "The Ethical Question Involved in the Employment of the Negro." William A. Prater, field agent, Federated Colored Catholics, presided.

Elmo Anderson, executive secretary for mission work among Colored people, spoke on "The Retreat Movement." He told of the wonderful work accomplished by the retreat in St. Mary's church by Rev. Joseph Wuest, C. E. Sp. and recommended the appointment of a committee to promote retreats. The recommendation was adopted.

Rev. John La Farge spoke briefly on "The Liturgical Movement." Mrs. M. Johnstone of Chicago spoke on "Participation in National Catholic Activities," and Miss Seale of Columbus, Ohio, talked on "Industrial and Social Problems." Edward LaSalle, Knights of St. Peter Claver, pleaded for unity in the ranks of Catholicism.

Professor Daniels read his report of the Cardinal Gibbons institute in which he made known that fact that the institute is out of debt and that next June will graduate its first class. The school is five years old and is located at Ridge, Md.

The executive committee submitted a resolution that each delegate represent a parish with not less than 25 members. A strenuous objection was voiced against the resolution and after a half of an hour of argument was tabled.

The following officers were re-elected for the ensuing year: Thomas W. Turner, Ph. D., Hampton Institute, president; George W. B. Conrad, Cincinnati, first vice president; W. J. James, St. Louis, third vice president; George A. Henderson, Pittsburgh, fourth vice president; Eugene A. Clark, Washington, D. C., fifth vice president; William A. Prater, Washington, D. C., national organizer; H. M. Smith, Washington, D. C., executive secretary; James A. Dotson, Detroit, treasurer; Mrs. A. Vernon, Chicago, first recording secretary; Miss Viola Kenny, Washington, D. C., second recording secretary, and Benedict Smith, Baltimore, Md., sergeant-at-arms. A. R. Feliciano, Detroit, was elected second vice president when Edward Lawrence of Chicago failed to notify the federation that he was unable to attend.

Other speakers Monday were Rev. William M. Markoe, S. J., editor of the Chronicle, official organ of the organization; Rev. Leo Walsh, Cincinnati; Rev. Charles A. Kapp, C. S. Sp., Detroit; J. A. Jackson, Washington; Lieut. Wallace Williams, Detroit; Rev. Sebastian Schaff, O. M. Cop., Milwaukee; Rev. Theodore Hohler, R. M. M., Detroit, and Attorney Charles Roxborough, Detroit. Mrs. Eva Trent, soprano of Chicago, gave a vocal solo. She was accompanied by Miss Jones, also of Chicago.

Church - 1930

C.M.E.

C.M.E. Folk General Conference of in 5-Day Meet

5-17-30

LOUISVILLE, Ky., May 15.—
(Special.) — Speaking for the
bishops of the Colored Meth-
odist Episcopal church in the

What is said to have been quadrennial address to the
the greatest winter council of general conference of the de-
ministers and lay workers of denomination now in session
the C. M. E. church closed here, Bishop J. Arthur Ham-
Sunday night after a five-day let, presiding bishop of the
session at Jubilee temple, 114 eighth Episcopal district, Kan-
E. 59th St. Chicago, Ill. sas City, Kans., declared:

Several hundred distinguished church leaders and delegates repre-
sented the Southeast Missouri conference were in attendance and other influences have made
at the grand opening and celebration so whether we desire it or not.
of the new temple. Bishop Arthur Hamlett, presiding bishop of the
eighth Episcopal district of the C. M. E. church, is chairman of the
council and was the presiding officer at each session.

The sessions were more largely at-
tended than at any previously held by the C. M. E. denomination in its history in this section of the country.
Among the outstanding general officers and churchmen present were:

Drs. W. Y. Bell, department of New Testament interpretation of Gam-
field, touching as it did upon every mon seminary, Atlanta; G. C. Parker, editor of the Christian Index, official organ of the C. M. E. church, Jacksonville, Tenn.; T. H. Copeland, treasurer of the superannuated preachers' fund, Hopkinsville, Ky.; W. M. Womack, secretary of church extension, Louisville; J. H. Moore, department of missions, Holly Springs, Miss.; J. A. Bray, department of education, Birmingham; H. P. Porter, publishing agent of the C. M. E. denomination, Jackson, Tenn.; W. A. Bell, chief secretary of the general conference, Atlanta; T. J. Moppins and C. E. Chapman, Detroit; J. W. Jacobs and A. W. Womack, St. Louis; C. A. Craig, Pittsburgh; Mrs. Lena Hamlett, Kansas City, Kans., and delegates and representatives from the local congregations within the bounds of the conference.

The five-day program centered around the subject: "A Study in Church Attitudes." Speakers included Drs. A. C. Bailey, I. C. Nicholson, T. J. Moppins, J. W. Jacobs, J. R. McClain, Mrs. W. S. Waterford, Drs. G. C. Parker, J. A. Martin, Revs. C. E. Chapman, J. O. Myers, B. J. Smith and J. W. Nicholson.

Addresses delivered by Prof. W. A. Bell, Dr. W. Y. Bell and Bishop J. A. Hamlett evoked considerable comment.

Bishop Hamlett's address had to do with the challenge which now faces the church of today.

great crime wave that sweeps over the country, and to certain constitutional amendments that seem to be threatened by a lawless tendency. Much of the law enforcement agitation centers about the prohibition question. And with regard to that, it is well to be reminded that the Colored Methodist Episcopal church has contributed its part to the creation of sentiment that has taken the form of the 18th amendment to the Constitution, and stands today for the enforcement of all laws that will make prohibition a reality from one end of the country to the other. Our pulpit and press are committed to a program of strengthening the sentiment of the country so that the 18th amendment shall be more than a dead letter. But when we speak of law enforcement we have in mind the enforcement of all laws and the creation of larger and greater respect of all parts of the Constitution. We are aware of the fact that disrespect for any part of the Constitution paves the way for other parts of it to be ignored at will. We believe, also, that respect for any part of the Constitution cannot be without influence in creating respect for other parts. We deplore the fact that lynching is still a practice among us. We rejoice, however, in the constantly decreasing instances of lynching during the past few years. We are opposed to crime of any sort. We have faith in the utility of the governmental machinery in all of the states to administer justice and to adequately punish criminals for whatever crime committed. And there is never any need for the mob. It is a black spot upon the fair name of any commonwealth that allows it.

In speaking of the church and its women delegates. This is the first forward march, Bishop Hamlett said: "Obviously the church can never conquer by standing still. It will never win by holding its own. The only way to victory is by the forward march."

Among the conclusions of the message were these: That the church had abundant reason for thanksgiving and congratulations, but at the same time should feel a deep sense of humility; that the church while perfect, compares unfavorably with other organizations that there is need for re-emphasis upon the primary functions of the church, which is to bear witness to the Christ way of life as the only solution to the problems of humanity; that there is need for re-examination of the church's attitude of the problems of humanity; that the church is appreciative of the challenge to maintain a functional relationship with other religious bodies and agencies in a co-operative, federated effort in kingdom building; that the defects of the church will not cure themselves, but should be faced with candor and

courage in order to increase the strength and efficiency of the church as a redeeming agency; that it is fatal to the success of the church to ignore the fact that we are living in a new age; that the problems of society are stubborn and will yield only to the right kind of approach.

The bishops of the C. M. E. church through the address given by Bishop Hamlett recommended among other things serious consideration to the importance of clarifying and codifying the laws in the book of discipline so as to relieve embarrassment that often comes through ambiguity and contradictions; readjustments of the department eliminating wasteful duplication and giving greater efficiency to the work, a reorganization of the financial system so as to stimulate rather than depress the membership; a more adequate provision for educational and missionary work; a co-operative attitude toward the Federal Council of Churches, the N. A. A. C. P., the Y. M. and Y. W. C. A.'s and the American Bible society; a definite commitment of the church to support a connexional hospital, thereby recognizing its duty to the poor and suffering; special attention to the educational work with a view of making two or three colleges really connexional in scope and character, assuming responsibility imposed for their maintenance; emphasis upon religious education and leadership training, accepting the co-operation offered by the M. E. Church South in the promotion of the work; that the church participate in the 1900th anniversary of Pentecost so as to make it a spiritual epoch of the life of the church.

In the matter of election of bishops, a thing to which great interest is attached, the Episcopal message gave a unanimous opinion of the bench of bishops as being that nine active bishops be considered sufficient at the present time to give Episcopal supervision to the needs and interest of the church.

The general conference is composed of 492 delegates equally divided between the clergy and the lay—that is, 246 clergy and 246 lay. Of the 246 lay representatives there are 15

representatives of the Colored Methodist Episcopal church in which women have participated as duly nominated delegates. The denomination has 37 annual conferences; the bench of bishops in active service numbers nine, there being one bishop retired. The bishops of the denomination are Bishops Isaac Lane, retired, Jackson, Tenn.; Robert S. Williams, Augusta, Ga.; Elias Cottrell, Holly Springs, Miss.; Charles Phillips, Cleveland, Ohio; Randall H. Carter, Chicago; Nelson C. Cleaves, St. Louis, Mo.; Robert T. Brown, Birmingham, Ala.; Joseph C. Martin, Memphis, Tenn.; J. Arthur Hamlett, Kansas City, Kans., and John W. McKinney, Sherman, Tex.

The general officers of the denomination are George C. Parker, Jackson, Tenn.; H. P. Porter, Jackson, Tenn.; George F. Porter, Jackson, Tenn.; J. A. Bray, Chicago; J. H. Moore, Holly Springs, Miss.; J. R. Starks, Dallas, Tex.; W. M. Womack, Louisville, Ky.; C. L. Russell, Washington, D. C.; J. A. Martin, Nashville, Tenn.; T. H. Copeland, Hop-

kinsville, Ky., and R. O. Langford, Monroe, N. C.

Approximately 2,000 visitors from all sections of the country are here attending the general conference. The sessions will end when all needed legislation has been enacted.

Two of the general officers already reported and each department showed a marked increase as it relates to the volume of work done, the amount of finance coming in and net balance on hand. The two general officers who reported are Dr. H. P. Porter, publishing agent, Jackson, Tenn., and G. F. Porter, financial secretary, whose headquarters are in Jackson, Tenn.

For the first time in the history of the denomination the income from the publishing house during the past quadrennium has been such that it has proved self-sustaining, having done a volume of business, approximately \$130,000, with a cash balance on hand.

Professor G. F. Porter, the financial secretary, handled over \$400,000 during the quadrennium and reported a cash balance on hand amounting to \$68,581.74. The denomination undertook the matter of raising a fund for building a new publishing house a few years ago and the report of the financial secretary showed that the actual cash balance on hand in building fund, under date of May 1, 1930, was \$42,881.96.

There were marked increases in the matter of general fund from the nine Episcopal districts, the eighth Episcopal district, under Bishop J. A. Hamlett, led the entire church in the amount of net increases on general funds during the present quadrennium as against the report of the previous quadrennium. The eighth reported a net gain of \$10,770.

Other districts to make substantial increases were the third, fourth and fifth, presided over by Bishops C. H. Phillips, R. A. Carter and N. C. Cleaves, respectively. The Kentucky and Ohio conference of the third Episcopal district led all the other conferences in the matter of increase with a net increase of \$5,789.41 above the report of the previous quadrennium. The southeast Missouri and Illinois conference ran it a close second with a net increase of \$5,738.15.

Negro Methodists Cut Bishops' Power

LOUISVILLE, Ky., May 15.—(P) The general conference of the Colored Methodist Episcopal church today adopted a resolution limiting the power of bishops to transfer pastors. It provides that no bishop may transfer a pastor without giving him 30 days' notice or without the consent of the bishop into whose district the pastor is to be transferred. The conference also received fraternal greetings from the African Methodist Episcopal church (north) and the National Baptist convention.

C. M. E. OPENS QUADRENNIAL CONFERENCE

17th Quadrennial Session
of Church Includes Im-
portant Matters. To Be
Three-Week Meet.

MAKE FINANCIAL REPORTS

Sound Condition of Fi-
nances Revealed. Book
Concern and Missions
Have Good Balances

LOUISVILLE, Ky., May 13 — (ANP) The 17th Quadrennial Session of the General Conference of the C. M. E. Church convened Wednesday. The following Bishops and General Officers were present at the opening: Bishops R. S. Williams, St. Augusta, Ga.; Isaac Lane, (retired), Jackson, Tenn.; Elias Getrell, Holly Springs, Miss.; C. H. Phillips, Cleveland, Ohio; R. A. Carter, Chicago, Ill.; R. T. Brown, Birmingham, Ala.; J. C. Martin, Memphis, Tenn.; J. A. Hamlett, Kansas City, Mo.; and W. McKinney, Sherman, Texas.

Leaders Give Support

General Officers: H. P. Porter, Agent, Jackson, Tenn.; G. C. Parker, Editor Christian Index, Jackson, Tenn.; J. A. Martin, Editor of Sunday School Literature, Nashville, Tenn.; T. H. Copeland, Secretary of Superannuated Preachers, Hopkinsville; Wm. Womack, Church Extension, Secretary, Louisville; J. R. Starks, Editor of the Western Index, Dallas, Texas; J. A. Bray, Secretary of Education, Chicago, Ill.; J. H. Moore, Secretary of Missions, Holly Springs, Miss.; R. O. Langford, General Evangelist, Monroe, N. C.

The Quadrennial address, a masterly presentation of Church Polity, was read by Bishop J. A. Hamlett, the Episcopal Address covered the following features: a brief history of the church emphasizing the fact that the present General Conference is being held in the home town of the first Bishop of the C. M. E. Church.

Stress Help Young

Special emphasis was also placed on childhood and youth in developing them as a church force. The following salient features were touched upon: Our relation to the American Bible Society, Federal Council of Churches, Association for the Study of Negro Life and History, Inter-Racial Commission, National Association for the Advancement of Colored People, National Ministers Women's Christian Association.

With reference to Church Polity the message recommended the non-election of Bishops at this session, expansion of Foreign work and the economic merging of departments. The conference is scheduled to last three weeks with two sessions each day. It is composed of an equal number of delegates and laymen with women exercising equal rights on delegation.

REPORTS ARE MADE

Quadrennial reports from various executive secretaries were submitted Monday. G. F. Porter, secretary of finance reported the church had raised \$416,013.67. After all expenses were paid there remained a balance of \$68,998.67. Dr. H. P. Porter manager of the C. M. E. Book Concern at Jackson, Tenn., reported a turnover of \$121,946.60 with a cash balance of \$2,121.61. Dr. W. M. Womack, general secretary of the Church Extension Department, reported \$29,161.09 raised with a total cash balance of \$1,090.53. Dr. J. H. Moore, general secretary of Missions reported \$89,585.15 raised, with a cash balance of \$5,949.15.

C. M. E. BODY NOT TO ADD ANY BISHOPS

Enter the Third Week of
Quadrennial Session. Re-
commendations Are Giv-
en Out 5-23-30

LOUISVILLE, Ky., May 22—(ANP) In the matter of election of Bishops a thing to which great interest is attached the Episcopal message gave an unanimous opinion of the bench of bishops as being that nine active bishops be considered sufficient at the present time to give Episcopal supervision to the needs and interest of the C. M. E. Church which is in its 17th Quadrennial Session.

The General Conference is composed of 492 delegates equally divided between the clergy and the lay—that is, 246 clergy and 245 lay. Of the

246 lay representatives, there are 19 women delegates. This is the first General Conference of the Colored Methodist Episcopal Church in which women have participated as duly legally elected delegates. The denomination has 37 annual conferences; the bench of bishops in active service numbers 9, there being one Bishop retired.

Approximately 2,000 visitors from all sections of the country are here attending the General Conference. The sessions will end when all needed legislation has been enacted.

Bishops Recommend Much

The Bishops of the C. M. E. Church through the address given by Bishop Hamlett, recommended among other things: serious consideration of the clarifying and codifying the laws in the book of discipline so as to relieve embarrassment that often comes through ambiguity and contradictions; readjustment of the departments eliminating wasteful duplication and giving greater efficiency to the work, a reorganization of the financial system so as to stimulate rather than depress the membership; a more adequate provision for educational and missionary work, a cooperative attitude toward the Federal Council of Church, the N. A. A. C. P., the Y. M. and Y. W. C. A.'s, and the American Bible Society; a definite committal of the church to support a connectional hospital, thereby recognizing its duty with a view of making two or three colleges really connectional in a scope and character assuming responsibility imposed for their maintenance; emphasis upon religious education and leadership training, accepting the cooperation offered by the M. E. Church, South, in the promotion of the work; that the Church participated in the 1900th anniversary of Pentecost so as to make it a spiritual epoch in the life of the church.

C. M. E. GENERAL CONFERENCE GETS DOWN TO BUSINESS

MEASURES OF GREAT IMPORTANCE

to DENOMINATION PASSED

Parker Re-elected Editor Christian Index.

The General Conference of the C. M. E. Church entered into its second week's activities with the discussion of some matters of grave importance. A great deal of interest centered around the report of the majority of the Episcopal Committee which recommended the laying out of the church into districts and the assignments of Bishops; thereto by

their ratification. Bishop Phillips declared that the enactment tended to destroy the plan of the Episcopacy and violated the third restrictive rule of Church. He further concurred in the opinion of one from each Episcopal District and three from the church at large be appointed to consider the constitutionality of questions that may arise from time to time.

He clearly showed that constitutional American Episcopal Methodist from early times vested executive authority in its Bishops. "An elder said His Reverence, the Bishop, is not the official equal of a Bishop, and should the Episcopal Committee be empowered to lay out the church into districts and assign the Bishops chaos and confusion would result. The veto message also rejected the proposed plan of placing laymen in equal numbers on the Episcopal committee with clergymen.

Bishop R. O. Carter dissented from the majority opinion of the College of Bishops and maintained that all the propositions were valid, and were not constitutional questions.

The suspensory veto stands unless overridden by two-thirds majority of the House and three-fourths majority of the Annual Conferences.

The reports of all the General Officers showed that great progress was made in all the departments of the church and that large financial increases were made throughout the

the said committee. The matter came up for discussion on Saturday night and after a very acrimonious debate, majority report was adopted. Tuesday the College of Bishops in an opinion written and read by Bishop Phillips and concurred in by seven other members of the Bench, vetoed that proposition, declaring that it was a constitutional question requiring two-thirds vote and then submission to the Annual Conferences for

An important resolution presented by Dr. W. Y. Bell, dean of New Testament at Gammon and adopted by the Conference ordered that a judiciary committee of one from each Episcopal District and three from the church at large be appointed to consider the constitutionality of questions that may arise from time to time.

All General Officers were re-elected to their respective departments including the militant editor of the Christian Index, Dr. G. C. Parker.

The Conference adjourned on Friday night with the reading of the assignment of the Bishops for the next four years.

Church - 1930

C. M. E. Conference in Second Week of Meet

By LEE L. BROWN

LOUISVILLE, Ky., May 23.

The second week of the C. M. E. general conference brought quite a number of visitors to the city from many distant cities. Walter F. White, assistant secretary of the National Association for the Advancement of Colored People, accepted an invitation to speak before the conference.

The conference telegraphed the general conference (white) of the Methodist Episcopal Church South at Dallas of the passing of a resolution favoring a joint commission of the two bodies to promote cooperation on interracial questions in educational and missionary work and the field of industrial relations.

Rev. A. Waymond Ward of Chicago A. M. E. church and Dr. Sutton E. Griggs, Baptist leader of Memphis, spoke on better interdenominational understanding.

The bishops made their reports last week, giving in detail outlines of their work during the past four years. The following general officers made their reports: Professor G. F. Porter, secretary of finance, showed that the church had raised in four years \$416,013.67 with a cash balance of \$68,998.67; H. P. Porter, manager of the C. M. E. book concern, reported a turnover of \$121,946.60; Dr. W. M. Womack, secretary of the church extension, reported \$29,161.09 with a cash balance of \$1,090.53; Dr. J. H. Moore, general secretary of missions, announced that \$98,585.64 had been raised with a cash balance of \$5,949.15.

The unveiling of Bishop W. H. Miles, picture by Bishop Isaac Laine, 96 years old, was indeed very impressive. Bishop Miles was the first C. M. E. bishop having been elected at a conference in Jackson, Tenn., in 1870. He was a native of Louisville. A number of citizens, including Dr. C. H. Parrish, president of Simmons university, and W. H. Steward, editor of the American Baptist, who had been associated with the late Bishop Miles, made short talks.

Mrs. Helen Ward of Atlanta presided over the interracial meeting. Among the speakers were Dr. Mattie Coleman, Dr. Channing Tobias, Bishops C. H. Phillips, R. A. Carter, Messdames J. O. Blanton and Fannie R. Givens, also R. M. Wheathead of the local Boy Scouts of America and Miss Alma Schmitt.

Revs. C. W. Benjamin and C. W. Lewis of Trinidad, West India, are in the city attending the general conference.

They are the only representatives from British West Indies.

Rev. C. E. Chapman, associate editor of the Lighthouse, Detroit, Mich., is in the city attending the general conference. He is accompanied by his wife. Rev. Chapman has been mentioned as the next editor of the Christian Index.

Professor Ed L. Simon of Atlanta, Ga., who has been in the city training the conference singers, rendered a very pleasing program last week at the Jefferson County armory before a large audience.

Saturday afternoon Bishop W. J. Walls of the A. M. E. Zion church delivered a masterly address before the conference. Among the important things, he said, that the C. M. E. church had made the greatest progress of any Methodist church within 50 years, and that he favored a union of all the Methodist connections. He was received with loud applause.

The conference passed strong resolutions condemning the outrage at Sherman, Tex.

Sunday morning Bishop Cottrell of Holly Springs, Miss., filled the pulpit at the Chestnut St. C. M. E. church. He delivered a message that will ever be remembered by all who heard him.

It is the opinion of nearly all of the delegates that there will not be any election of bishops at this general conference. There is being waged quite an interesting contest between those who are seeking the election of minor offices. The meeting will doubtless close at the end of this week. The reports of bishops, general officers and department heads were the best ever heard in this conference. The meetings have been well attended by both Louisville citizens as well as out-of-town visitors.

Negro Methodists Meet in Louisville

LOUISVILLE, Ky., May 12.—(A) Bishop Nelson C. Cleaves, St. Louis, presided at today's session of the 17th quadrennial general conference of the colored Methodist Episcopal church here. A telegram from Dr. Andrew Sledd, a leading instructor in New Testament theology at Emory University, announced that he would deliver the fraternal message from the Methodist Episcopal church, south to the C. M. E. conference when advised.

Quadrennial reports from the various executive secretaries were submitted today. G. F. Porter, secretary of finance, reported that the church had raised \$416,013.67. After all expenses were paid there remained

a balance of \$68,998.67. Dr. H. Pism, who was replaced by Rev. Porter, manager of the F. C. M. E. Book Concern, at Jackson, Tenn., reported a turnover of \$121,946.60 with a cash balance of \$2,121.61. Dr. W. M. Womack, general secretary of the church extension department, reported \$29,161.09 raised with a cash balance of \$1,090.53. Dr. J. H. Moore, general secretary of missions, reported \$89,585.64 raised, with a cash balance of \$5,949.15.

C. M. E. GENERAL CONFERENCE RE-

ASSIGNS BISHOPS

Bishop Cleaves Given This District. Lane Oldest Living Bishop

After over two weeks of deliberations and changes in the laws of the church, the General Conference of the Colored Methodist Episcopal Church in America finished its work by assigning the nine active bishops to their fields. The assignments were as follows.

First District: Bishop R. S. Williams, North Carolina, South Carolina, East Florida.

Second District, Bishop Elias Cottrell, Arkansas, Little Rock, Southwest Arkansas.

Third District, Bishop C. H. Phillips, Kentucky, and Ohio. West Kentucky, California and Pacific Slope.

Fourth District, Bishop R. A. Carter, Texas, Central Texas, West Texas, S. W. Texas, Florida.

Fifth District, Bishop N. C. Cleaves, Georgia, S. W. Georgia, Central Georgia, Washington-Philadelphia.

Sixth District, Bishop R. T. Brown, Mississippi, South Mississippi, East Mississippi, North Mississippi, West Indies, Trinidad.

Seventh District, Bishop J. C. Martin, New Orleans, Louisiana, S. E. Mo. and Illinois.

Eighth District, Bishop J. A. Hamlet, Muskogee, Oklahoma, Kansas-Missouri, West Tennessee, Memphis-Jackson, Tennessee.

Ninth District, Bishop J. W. McKinney, Alabama, N. Alabama, East Alabama, Central Alabama.

All the General Officers were re-elected except Rev. R. O. Langford, of the Bureau of Evangel-

Some of the laws enacted are: 1. The placing of laymen on all committees including the Committee on Episcopacy.

2. The Districting of the Church by the Episcopal Committee.

3. The assignment of the Bishops by the Episcopal Committee.

4. The limiting of the transfer power.

5. Rescinding the location of the Book House at Nashville.

6. The pooling of all finances—that is all collections on the field by General Officers to be sent by them to the Financial Secretary.

7. A new Educational Board and policy.

8. The Judicial Council—that is, a Supreme Court which will decide constitutional questions and review all decisions of Bishops.

9. A new Financial Plan, giving a fixed sum each conference for four years.

To Draft Constitution

10. The authorization of a committee to draft a Constitution for the C. M. E. Church to be presented at the next General Conference.

11. The appointment of a committee to function with a like committee from the M. E. Church, South, on matters affecting the Negro race.

C. M. E.'S MOVE HEADQUARTERS PUBLISHING HOUSE TO ST. LOUIS

NASHVILLE, July 16—(Special)—The publishing house and official headquarters of the Colored Methodist Episcopal church will soon be moved to St. Louis, in accordance with the action of the publishing house commission, which met here last week, pursuant to the call of the president of the commission, Bishop J. Arthur Hamlett of Kansas City, Kans., presiding bishop of the Eighth Episcopal district.

The commission on the new publishing house, as designated by the recent general conference of the denomination at Louisville, held its session at the Capers Chapel C. M. E. church, leading local church of the denomination, and settled a question which has been the subject of debate for several quadrenniums.

Those present and taking active part in the deliberations of the general conference publishing house commission were Bishops J. Arthur Hamlett, president of the commission; Robert S. Williams, presiding bishop of the First Episcopal district of the

denomination, and St. Louis were among those which submitted strong inducements for the publishing house and general headquarters. In most instances the Chambers of Commerce of these cities were represented either by a written bid or by a commission from the city to present the matter in person on behalf of the interested city.

After detailed consideration of the various propositions from the interested cities, Jackson and Nashville, Tenn.; Atlanta, Louisville, Ky., and St. Louis, the publishing house commission went into careful deliberation. Strong arguments were set forth by those favoring each city, but in final analysis the commission voted on the proposition and St. Louis was selected by the majority of the commission as having submitted the best proposition and was therefore selected as the city in which to build the new publishing house of the Colored Methodist Episcopal church.

The plan of the commission, which is carrying out the mandate of the recent Louisville general conference, is to immediately set about to build one of the finest and most modernly equipped publishing plants owned by Negroes anywhere in America. The plant will be the publishing home and headquarters for all literature used by the denomination, as well as the home office of all departmental interests of the denomination. St. Louis is the home of Bishop Nelson C. Cleaves and likewise has the largest church from a numerical viewpoint of the entire denomination. In addition to Lane Tabernacle, the largest of the denomination, St. Louis also has the Scruggs Memorial church, which bids fair to rival Lane Tabernacle.

denomination, Augusta, Ga.; Randall A. Carter, presiding bishop of the Fourth Episcopal district, Chicago, and Nelson C. Cleaves, presiding bishop of the Fifth Episcopal district, St. Louis; Revs. Henry P. Porter, publishing agent of the denomination, Jackson, Tenn.; J. A. Martin, editor of the Sunday school department, Atlanta; John W. Jacobs, presiding elder of the St. Louis district, St. Louis; W. P. Pipkins of the Oklahoma City district, Oklahoma City; R. D. Stoner of Kentucky, and R. L. Young of Meridian, Miss.; Messrs. G. F. Porter, financial secretary and treasurer of all general church money, Jackson, Tenn.; W. A. Bell, chief secretary of the general conference and secretary of the commission, Atlanta, and E. F. Durr of Birmingham.

Propositions were submitted by cities interested in having the publishing house and headquarters of the denomination in Jackson, Tenn., where the publishing house now is situated and has been for nearly fifty years.

Nashville, one of the largest publishing centers of America; Louisville, seat of the last general conference and the home of the first bishop of

Many Religious Workers Attend Training School Held At Lane College

The School of Religious Education held in Lane College for the purpose of giving courses for pastors, Sunday School teachers, missionaries and Epworth League Workers, closed August 23, after having run for twelve days. It passed resolutions urging better play grounds for Negro children planned and executed through the church, where the town or city does not furnish such facilities, or to cooperate with state and other agencies when operating recreational facilities.

The resolutions from the committee on findings urged that the Colored churches throughout Tennessee and the South hold joint meetings, work out and present plans to the various authorities of the public funds, urging that provisions be made to promote recreational facilities for Negro children.

The faculty is composed of such instructors and lecturers as Dr. J. W. Perry, J. A. Canady, R. H. Ruff, S. A. Steele, J. L. Ferguson and Miss Juanita Brown, Nashville, Tenn.; Mrs. F. C. Williams, Little Rock, Ark.; Drs. J. A. Bray, Chicago; F. H. Rodgers, Jackson; C. C. Neal, Pine Bluff, Ark.; D. M. Montgomery, Holly Springs, Miss.; N. T. Walker, Topeka, Kansas; Bishop J. A. Hamlett, Kansas City, Kans.; Bishop G. W. Clement, Louisville, Ky.; Bishop R. A. Carter, Chicago; Dr. J. A. Martin, Atlanta; Dr. G. C. Parker, Jackson, Tenn., and Rev. G. W. Evans, St. Louis, Mo.

Waycross, Ga. Journal-Herald Friday, November 21, 1930

CITIZENSHIP OF NEGRO STUDIED

Church Conference Recognizes
Importance of Character
Building.

By Rev. J. A. Martin

The South Georgia Annual Conference of the Colored Methodist Church went on record last night as endorsing with renewed interest and endeavor to carry forward an educational program through the church in order to promote the type of religious education that goes to make character to the extent that men will better behave than he has presided over and has themselves upon the streets, in the homes, and as citizens generally." Said the report again, "We very keenly realize that too much of what we are pleased to call education lacks in the essential thing, character formation that expresses itself in becoming conduct. We very greatly fear that in our rush for the attainments of letters from books, we are failing to keep pace with that type of lasting education which must after all instill those principles that restrain us from wrong, inspire us to go forward and in any crisis furnish stamina that bears us up through the storms. In the matter of Christian education, the Negro must have that long and forward look. His training must take the range of citizenship, and the Golden Rule wherein ideals are made into every day conduct."

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Dr. J. A. Bray, the Educational Secretary of the Colored Methodist Church, together with Dr. John M. Moore (now bishop), of the Colored Methodist Church and the Methodist Church, South, respectively organized this type of school in the year of 1914, in the city of Birmingham, Ala. At this time it carried courses for pastors only, but it has courses now arranged for every department of the church. The Colored Methodist Church Workers attend without the payment of tuition of any kind. The Colored and white faculty give their services free, while the other small and incidental expenses are furnished by the white church.

The above resolutions grew out of the address given by the following ministers and educators: J. A. Ragan, Americus; A. F. Bailey, Augusta; A. T. Clark, Jacksonville; S. A. Thomas, Cordele; L. M. Pettigrew, Albany; G. H. Carter, Macon; J. S. Pettigrew, Scotland; N. K. Kimball, Thomasville and J. A. Martin, Atlanta. The conference extended a vote of thanks to Dr. N. J. Peoples, pastor of Gaines Chapel and his congregation for their "rich singing." The master of ceremony stated: "There is every reason to feel proud of the co-operation as carried on between the African Methodist and the Colored Methodist churches in this conference. The Bishop expressed very great joy in having the churches work together. The educational rally was set for Holsey Institute, Cordele, and it was pronounced a success."

Reports

The presiding elders and pastors reporting today were: J. H. Davis, Waycross; M. H. Rutherford, Thomasville; G. A. Dixon, McRae; J. H. Armster, Albany; R. C. McGough, Waycross; J. H. Pettigrew, Fitzgerald; J. S. Staley, Ocilla; G. W. Moore, Adel; J. J. Williams, Sylvester; J. J. Duhart, Jacksonville; J. H. Hose, Douglas; L. M. Pettigrew, Albany; G. W. Crowcett, Damascus; R. Lamar, Camilla; G. S. Washington, Newton; N. K. Kimball, Thomasville; H. K. Sanders, Thomasville; A. Bell, Moultrie; C. F. Cray, Valdosta; Isadore Smith, Valdosta; N. T. Tinsley, McRae; Z. C. Solomon, Scotland; J. S. Wilson, Lumber City; J. D. Dinkins, Brunswick; S. J. Alexander, Hazlehurst; J. S. Pettigrew, Jacksonville.

The conference requested that Bishop Williams stay with them until the work of his ministry is finished. He was moved to tears and so was the conference of men

National Convention of the Church Of Christ To Hold Its Session In Mother Church, August 25--Sept. 8 Bishop R. C. Lawson, Founder, and Members of Local Flock to Be Hosts at Annual Coming Together of the Faithful

Following closely upon the observance of the 11th anniversary of the Refuge Church of Christ of the Apostolic Faith, Bishop R. C. Lawson, founder and pastor, last month, comes the annual National Convention of the Church of Christ which opens at Refuge Church of Christ 52-56 West 133rd street, on Monday, August 25.

This splendid denomination of Negro Christians, an outgrowth of street corner evangelists meetings held here in Harlem some eleven years ago by the then Elder Lawson has shown wonderful expansion under the ministry of its founder. Within these years, the work has developed to such an extent as now to number some forty or more active branch churches located from New England to Florida, extending into the Middle West.

The vision of Bishop Lawson has led to the branching out of interests by the church until it embraces not only the spiritual but the material and material welfare of his parishioners as well. Two activities that contribute largely to community welfare are a modern printing establishment and a well equipped religious book store, both of which are operated in quarters in the church structure.

An Important Activity

Perhaps the most important effort aside from the purely religious work is the conducting of the Church of Christ Bible Institute, the only religious training school for Negroes in the City of New York, it is believed. In this institute, of which

son, as the founders' widow had also to "Preach the Word." His outdied. Both the living Henderson standing doctrinal views and bibli-continue their association with thecal soundness of his messages, has institution, Mrs. Henderson as ma-won for him a widespread fame asatron, Mr. Henderson as superinten-the only real "Apostolic-Holy Ghost-

dent of the grounds. Bible Preacher" of this present day The work had fallen into slackof ministry. God has so crowned times, and the equipment was rapid-his labor and ministry that within ly depreciating through lack of fi-the past eleven years the following nancial support. Bishop Lawsonministers with their respective was called upon to lend his supportchurches, have been sent out and to the work and agreed to acceptestablished:

the presidency. He is conducting Beginning in Columbus, Ohio, he the institution in conjunction withlater moved the headquarters to the Church of Christ, and is layingNew York City, where the national careful plans for the enlargementconvention will convene.

and development of the school and Refuge Church of Christ, Bishop R. C. orphanage. Lawson, pastor.

H. A. Hill, A.B., formerly princi-Ohio, Elder H. J. Spencer, pastor. pal of the high school at Clifton Trenton Church of Christ, Elder C. Forge, Va. has been appointed prin-T. Michael, pastor. cipal of the Southern Pines insti-Philadelphia Church of Christ, Elder S. C. Johnson, pastor. tution, and named as assistant to Bible-Way Church of Christ, Elder S. E. Williams, pastor.

To Entertain Delegates

For the entertainment of the delegates and visitors to the Nation-al Convention, Bishop Lawson and his church officials have laid elab-orate plans. Capable and efficient committees have been appointed to handle all the details necessary to the comfort and well-being of their guests.

Arrangements have been made for the housing of visitors in comfort-able homes in the immediate vicinity of the church. As was the case last year, the delegates will be fed in the church dining room, the cuis-ine being in charge of women of the church. There is a special group to attend to preparing the meals, and another group of capable and dexterous waitresses will attend to the serving of all meals.

Representatives of all phases of racial activity will be present Mon-day night to give cordial greeting to members of the convention, and the sessions will continue through September 8.

One of the unusual features in connection with the religious ser-vices at the Refuge Church of Christ is that services are held every day in the year. Prayer services are held three times daily—morning, noon

and night. Divine healing servicesp. of the Industrial Union Trainingare held every Friday night, and the School and Orphanage at SouthernPines, N. C. This work was foundedwith faith to have prayers offeredfor their recovery. Special service Henderson, who made a fine show-is held every Saturday evening at ing during his lifetime. This workwas taken over in 1929 by Bishoprise prayer meeting.

List of Churches

The Church of Christ, as a body, had its incipency in the call of El-der R. C. Lawson to the ministry.

Frazier, pastor.
Newark Church of Christ, Elder J. Scott, pastor.
Scotland Neck Church of Christ.
Pilgrim Church of Christ, Elizabeth, N. J.

Rehoboth Church of Christ, Columbus, Ohio, Elder H. J. Spencer, pastor.
Trenton Church of Christ, Elder C. T. Michael, pastor.
Philadelphia Church of Christ, Elder S. C. Johnson, pastor.
Bible-Way Church of Christ, Elder S. E. Williams, pastor.
Atlantic City Church of Christ, Elder A. J. Young, pastor.
Way-of-the-Cross Church of Christ, Elder H. C. Brooks, pastor.
Glorious Church of Christ, Elder John H. Morris, pastor.
Cleveland Church of Christ, Elder Thomas Bookman, pastor.
Cleveland Church of Christ, Elder Nathan Haynes, pastor.
Philadelphia Church of Christ, No. 2, Elder McKinley Williams, pastor.
Westfield Church of Christ, Elder Franklin, pastor.
Scotch Plains Church of Christ, Elder James Ford, pastor.
Petersburg Church of Christ, Elder A. W. Johnson, pastor.
Williamson Church of Christ, Elder D. R. Perkins, pastor.
Brooklyn Church of Christ, Elder T. R. White, pastor.
Charleston Church of Christ, Elder L. R. Brown, pastor.
St. Louis Church of Christ, Elder E. D. Turmon, pastor.
Keystone Church of Christ, Elder Posy D. Smith, pastor.
First Church of Christ, Landgraaf, W. Va.
Boston Church of Christ, Elder R. E. Brooks, pastor.
Ritter Church of Christ, South Caro-lina, Elder L. R. Brown, pastor.
Lakeland Church of Christ, Elder A. R. Banks, pastor.
Newark, Ohio Church of Christ, El-der Starlie Brooks, pastor.
Mt. Tabor Church of Christ, Elder H. C. Tillman, pastor.
Rankin Church of Christ, Elder S. E. McCallister, pastor.
New Haven Church of Christ, Elder L. Clifford, pastor.
Bridgeport Church of Christ, Licentiate D. Seeley, pastor.
Cary Church of Christ, Elder Robert Bell, pastor.
Jamaica Church of Christ, Elder J. Shields, pastor.
Mt. Vernon Church of Christ, Elder M. McDowell, pastor.
Flushing Church of Christ, Licentiate Henry Jones, pastor.
Sanford Church of Christ, Elder J. G. Griffin, pastor.
New Smyrner Church of Christ, Licen-tiate George Simmons in charge.
Coney Island Church of Christ, Licen-tiate James Powell in charge.
Baltimore Church of Christ, Licentiate John C. Williams, pastor.
Oxford Church of Christ, Elder S. C. Johnson, pastor.
Weirton Church of Christ, Elder W. M. Bradshaw, pastor.
Bluffton Church of Christ, Elder S.

Church-1930

Congregational.

NEW YORK WORLD

FEB 8 1930

Lincoln's Birthday Inspires Church Appeal for Negroes

Old Plymouth, Where Beecher Preached, Will be Scene of Meeting to Aid Nazarene in Brooklyn

By Mary H. Spencer

Choosing the Sunday nearest the birthday of Abraham Lincoln (Feb. 12) as an appropriate and auspicious time for an appeal in the spiritual interests of the colored people, and with the assurance that Jews, Roman Catholics and Protestants, without denominational prejudices, will lend their aid, the Rev. Dr. Henry Hugh Proctor tomorrow evening will present the critical situation now facing Nazarene Church, Grand Avenue and Lefferts Place, Brooklyn, of which he is pastor.

No place more fitting could have been offered for this meeting than old Plymouth Church, Orange Street, Brooklyn, where Lincoln worshipped and Henry Ward Beecher preached freedom for the slave. No one in the United States could more graciously preside on this occasion than the Rev. Dr. J. Stanley Durkee, the minister, who for eight years was President of Howard University, Washington, D. C., where hundreds of young Negroes are being educated.

The meeting begins at 8 o'clock and there will be addresses by Dr. S. Parkes Cadman and Rabbi Alexander Lyons. Dr. Proctor will outline the financial affairs, which are in the hands of a competent Board of Trustees with Dr. J. E. Moorland, Honorary International Secretary of the Y. M. C. A., as President. The appeal is for \$90,000 to cover repairs and mortgage. Yesterday the pastor reported \$37,000 already subscribed, Nazarene congregation pledging \$17,000, Central Church \$10,000, the Congregational Church Building Society making its donation and individuals completing the total.

Nazarene is a community church located near the centre of the borough and in the midst of a large and growing colored population which it seeks to serve. It has a staff of paid and volunteer workers, with a program of religious education, spiritual culture and social service. It advocates self-help among its own people and promotes co-operation among the races. Its work is indorsed by an Advisory Committee of business and professional men, of which Dr. Cadman is Chairman.

Harmon Awards

Presentation of the Harmon Awards for Distinguished Achievements Among Negroes During 1929 will be made tomorrow in the several cities in which the recipients reside. In New York there will be an address by Dr. Mordecai Wyatt Johnson, President of Howard University, whose subject is to be "Abraham Lincoln—a Memory and a Forecast." Edwin Markham will give

at 3.30 P. M., with William H. Wortham as master of ceremonies. There will be addresses by John Haynes Holmes, minister of the Community Church, and Dr. John H. Finley. Others who will take part in the program will be officials of the Harmon Foundation and the Commission on Race Relations. The awards to be presented are as follows:

Music—Dr. Harry T. Burleigh, gold medal and \$400; Carl Diton and H. Lawrence Freeman, bronze medals and \$100.

Fine Arts—William H. Johnson, gold medal and \$400; Albert A. Smith, bronze medal and \$100.

Religious Service—The Rev. Dr. A. Clayton Powell, bronze medal and \$100. Literature—Walter F. White, bronze medal and \$100.

There will also be presented the prize offered for the best piece of art shown at the third annual exhibition of fine arts by Negroes at the International House, Jan. 6 to 19, which was awarded to Elizabeth Prophet, for her wood carving, "The Head of a Negro."

A talking picture on Lincoln, a glee club of colored children and sermon by Dr. Christian F. Reissner on the religion of Lincoln (in which he will refute the imputation that Lincoln was an agnostic), will make up the evening program at the Broadway Temple Methodist Church, 174th Street and Broadway.

Abraham Lincoln Alloway of Hadley Rescue Hall, will be the speaker at the mass meeting of the Rescue Society, Nos. 5-7 Doyers Street, his topic being "The Great Emancipation." Superintendent Thomas J. Noonan will preside. The program, broadcast over WMCA from 3.30 to 5 P. M., includes selections by the WCAM operatic quartet of Camden, N. J., and the Gloria Trumpeters. Dr. Israel Goldstein of Congregation B'Nai Jeshurun, 88th Street and Broadway, gives as the title of his Lincoln address there at 11, "Deflation-Proof Americans."

At the Bowery Mission on Wednesday evening, Lincoln's Birthday will be observed by a special meeting with address by Julius Hyman of the Allied Patriotic Societies on "Lincoln's Legacy."

Lincoln Dinner

At a dinner in commemoration of Lincoln's Birthday, the Congregational Club of New York and vicinity, on Monday night at the McAlpin Hotel, the recipients reside. In New York there will be an address by Dr. Mordecai Wyatt Johnson, President of Howard University, whose subject is to be "Abraham Lincoln—a Memory and a Forecast." Edwin Markham will give

a reading from his poems on Lincoln, including "Lincoln, Man of the People," which was first read at the dedication of the Lincoln Memorial in Washington, 64th Street, on "Education and the Modern World" by Dr. V. T. Thayer. Howard Taft selected this poem from 250 submitted to the Lincoln Memorial Association.

"The human and homespun side" of the Great Emancipator as portrayed in a sketch by Ida Tarbell will be read and broadcast by WEAF Tuesday evening at 9 o'clock by Edgar White Burrill during the Eveready Hour.

Radio Addresses

Dr. Daniel A. Poling, speaking on "Lincoln's Spiritual Leadership" is to be featured by the National Youth Conference from 3-4 o'clock over WJZ. Dr. S. Parkes Cadman may be heard from 4 to 5 over WEAF. Dr. Cadman's address will be given in the Cathedral Studio, No. 711 Fifth Avenue, where a visible audience is admitted, the Cathedral Studio Choral directed by George Dilworth will furnish a musical program.

Negro Spirituals and a composition by Brahms will be sung by the choir of the First Presbyterian Church at 11 o'clock under the direction of Dr. William C. Carl.

At the Fifth Avenue Presbyterian Church there will be a rendition of Mendelssohn's "Elijah" at 4 o'clock under the leadership of Harry Gilbert, organist director of the church. The soloists will be Olive Kline, Nevada Van der Veer, Henry Clancy and Earl Waldo. A large chorus will assist.

The Rev. Raymond C. Knox, chaplain of Columbia University, will deliver the sermon at the Vesper service in St. Paul's Chapel, Columbia University. Walter Henry Hall Professor of Church and choral music arranges the programs for these services.

Dr. G. Campbell Morgan, the noted English expositor and now pastor of a church in Philadelphia, will continue his sermons Tuesday at 1 o'clock at Old John Street M. E. Church and in the evening at the Central Presbyterian Church, 64th Street and Park Avenue his general theme being "The Church, Her Heavenly Calling and Earthly Conduct."

New officers of the "99 Steps" Club, the Young People's organization of the Union Methodist Episcopal Church, west of Broadway on 48th Street, will be installed at 8 o'clock when the Rev. J. Everett Wagner, pastor, will speak on the topic, "Do Your Friends Lift You Up or Pull You Down?"

Timely Topics

"This Lawless Era and the Way Out" is to be the subject of a discourse by Dr. Frank Oliver Hall, Pastor Emeritus of the Church of the Divine Paternity at 11 A. M.

Dr. Louis L. Mann, Rabbi of Sinai Temple, Chicago, will preach before the Free Synagogue in Carnegie Hall at 10.45 A. M., on "Doubt—Religious Asset or Liability?" Dr. Stephen S. Wise preaching in Sinai Temple. This annual exchange of pulpits was inaugurated by Dr. Wise many years ago.

District Attorney Thomas C. T. Crain has been invited by the Rev. John Armstrong Wade, rector of St. John's Church, 218 West 11th Street, to speak here in the evening. His topic will be "American Citizenship." Under the auspices of the Parents

and Teachers Association there will be an address to-morrow at 11 o'clock in the Meeting House of the Society for Ethical Culture, Central Park West and 64th Street, on "Education and the Modern World" by Dr. V. T. Thayer. Alfred W. Martin, at 8 P. M. gives the third lecture in his series "Great Historic Reformers."

"The Mussolini Cult in America" is the subject announced by Dr. Henry Neumann for his lecture at 11 before the Brooklyn Society for Ethical Culture at Grace Church, Tenth Street and Broadway, an organ recital will be given at 4.30 o'clock by Ernest Mitchell, organist and choirmaster of the church. Among the selections is the sonata "Mater Salvatoris," by M. J. Erb. The choral evensong program will also be given under the direction of Mr. Mitchell, with Master Edward Murch as soprano soloist.

Russian Music

The annual service of Russian music will be given at the 4 o'clock popular vespers in the Chapel of the Intercession, Broadway and 155th Street. The soloist, Nicholas Vasilieff, tenor, will sing "Northern Star," by Glinka; "I Am Not a Prophet," Rachmaninoff; "Lullaby," Gretchaninoff; "Repentance," Prokofieff; "Silent Night," Arensky, and "Bells," Kalinnikoff. Frank T. Hararr, the recital organist, will play a group of Russian compositions.

The choir of the West End Collegiate Church, Dr. Henry E. Cobb, minister, at the 4 o'clock service will be assisted by Kathryn Platt Gunn, violinist. This program includes the following numbers:

Prelude—Violin and Organ—at 4.15
a. Meditation A. Peron
b. Canzona Carl Bohm
Offertory, violin and organ, aria, Porpora
Selections from the oratorio "St. Paul" Mendelssohn

Organ Postlude—Chorus Mendelssohn
Clarence Dickinson, organist of the Brick Presbyterian Church, on Tuesday afternoon at 4 o'clock will give the second recital in his annual historical lecture series at Union Theological Seminary. The assisting artists are: Corleen Wells, soprano; John Corigliano, violinist; Harold Haugh, tenor; Betty Paret, harpist, and the Recitals Motet Choir. The closing number of the program is the "Miserere" of Allegri.

Channing Lefebvre will give recitals at Old Trinity following the midday services Wednesday and Friday. The preacher next week is the Rev. Henry P. Veazie.

Following the opening service at 4 o'clock at St. Mark's Church, Prof. Davis Edwards will read William Butler Yeats's new translation of Sophocles's great tragedy, "Oedipus Rex." Prof. Edwards is head of the department of public speaking of the Divinity School of Chicago University. The Rev. William Norman Guthrie will continue his series of morning sermons on "Some Lost Beauties of the Bible" with "The Parable of the Butterfly; Self-Denial; Unto Higher Self-Assertion." The symbolic service at 8 o'clock will be conducted by the Rev. Dudley D. Zuva

and Bryce Fogle. During the singing hour in St. Mark's Hall there will be several Greek folk songs rendered by Christos Vrionides, director of music in the Greek Cathedral and professor of Byzantine Music at Union Theological Seminary.

Dr. Karl Reiland, rector of St. George's, Stuyvesant Square, will give the address at 4 o'clock. The first of them at this service will be a Celtic hymn by Robertson and the second, "O Lord Most Holy," by Cesar Franck, with Mrs. Lelane Rivera as soprano soloist. There will also be a baritone solo by Harry T. Burleigh, and numbers by Edwin Ideler, violinist.

"Voice of the Eternal" at 11 A. M. and "A Partial View" at 8 are the topics on which the Rev. Lucius A. Edelblute, rector of the Church of the Holy Apostles, 9th Avenue and 28th Street will preach.

Congregational Biennial Meet to Be Held in August

May 22nd, 1930.

The next Biennial Session of the National Convention of Congregational Workers among Colored People will be held with Mt. Zion Congregational Church, Cleveland, O., August 27-31, 1930.

Rev. R. S. Brown, Pastor of the entertaining church, writes that preparation for the greatest convention ever held, are going forward. Dr. H. H. Proctor, Brooklyn, N. Y., the Corresponding Secretary, is making every effort to secure the most able speakers of the country, of both races, to bring messages to the convention. The general theme for discussion is, "The Church at Work in its Own Community."

It is hoped that every Church in the United States and Canada will send full representation. A large delegation from the Christian Church is also expected.

One among the outstanding speakers on the program will be Congressman DePriest of Chicago. This message constitutes the Official Call for the convention, and declares the date for holding same.

Very sincerely,

G. J. Thomas, Pres.,

Winston-Salem, N. C.

NEGRO PASTOR GOING ABROAD

Dr. Thomas One of Four Representing Race at Council in England.

Dr. G. J. Thomas, pastor of Wentz Memorial Church (colored), has gone to Talledega, Ala., to attend commencement, a daughter graduating at this time. Upon his return he will complete plans to sail for England to attend the International Council of the Congregational Church. He is president of the national convention of Congregational Workers among the Colored People and is also official delegate from the North Carolina Convention of Congregational Churches. His congregation here has given him leave of absence for two months to attend the international meeting. He hopes to return from England in time to preside over the national convention which meets in Cleveland, Ohio, August 27-31.

While in Europe, Rev. Thomas hopes to visit Belgium, Germany and France. He will give a special study, he says, to the social, economic, industrial and religious phases of negro life across the seas. His aim is to gather such information as shall be of use to him in building up here in Winston-Salem the greatest social institution for negroes to be found any where in the world. His future dream is a parish house that shall serve the interest of the working people for the entire eastern section of the city. As a delegate, he goes on this trip for no play, no social distinction, not merely for rest, nor for honor, but for information and inspiration.

At the close of the council meeting in Bournemouth, the entire American delegation of 600 men and women will be escorted to the City of London where they will be the guests of British Congregationalists for three days. During these three days there will be special meetings in England's most historic halls, and the King and Queen will give a garden party one afternoon. For these three days everything will be offered to the delegates free of charge.

The only colored representatives from the whole South will be Rev. G. J. Thomas and Mrs. Charlotte Hawkins Brown. There may be two colored delegates from the North. The recognition is given to those who have done outstanding work for the social, religious and educational uplift of their people.

The delegation sails from New York City on the S. S. Adriatic June 14. They are scheduled to arrive in England June 22. The return trip will be made on the Baltic, which sails from Liverpool

for American July 12. Rev. Thomas hopes to reach home on return trip about July 20.

Rev. Thomas declares he is most grateful to white and colored friends of the city whose generosity makes the trip possible. He hopes to compensate in greater service upon his return, he declares.

To Hold Special Sermon At Lincoln Congregational

There will be special services at Lincoln Congregational Temple Sunday morning. The pastor, Rev. R. W. Brooks, will preach his last sermon before leaving for a month's vacation. His subject will be, "Religion a Refuge and a Challenge." A quartet will render special music. The Holy Communion will be observed, and the board of junior deacons will be installed at the morning service.

During the pastor's absence the following speakers will supply the pulpit: On August 10th, Prof. Kelly Miller, of Howard University; August 17th, Bishop E. D. W. Jones, presiding bishop of the A. M. E. Zion Church; August 24th, Dr. Hampton T. Medford, Missionary Secretary of the A. M. E. Zion Church; August 31st, Prof. William H. Jones, Head of the Department of Sociology at Lynchburg Seminary and College, Lynchburg, Va.; Sept. 7th, Dr. J. U. King, former pastor of Asbury M. E. Church of Washington, now presiding elder of Alexandria, Va. The public is cordially invited to worship with us Sunday morning in this special service, and to hear all of these subsequent speakers who have promised to bring unusual messages.

N. C. Sends Only Negro Delegates to Congregational Council in England

Dr. G. J. Thomas, pastor of Wentz Memorial Congregational Church, abroad to attend the International Council of the Congregational Church at Bournemouth, England, writes from London with a heart full of appreciation to the people of his home city and State. "I am deeply grateful to all the people back home for the great help and encouragement they have given me and my people. Friends and members of my race will be interested to know that I am the only negro man from America to be seated as an official delegate from America. Mrs. Charlotte Hawkins Brown and I are both delegates as well as members of the Goodwill Pilgrimage. There are 450 official delegates and 150 from America. It is significant to note that North Carolina is the only State in America that has negro official delegates. And we owe our coming to white friends—though negro friends of the delegates also had a part in financing the expense of this representation. While the national council elected delegates she paid none of the expenses of travel. We are given free entertainment for eight days at Bournemouth and three days in London. I shall ever be grateful for this privilege and pledge my best to Winston-Salem and our State. I leave for Paris tomorrow, return Friday and then to Council Tuesday (July 1). Sail

for home from Liverpool July 12 on the Baltic."

Thousands Mourn the Passing of "Mother Catherine," Cult Leader

Woman who Built "Manger" in New Orleans, Lamented by "Prophets" and Followers of Both Races.

NEW ORLEANS. (ANP)—"Mother Catherine," white-haired and kindly, founder of the largest cult in New Orleans nine years ago, died in Lexington, Ky., last week.

Word of the death of their leader was brought to a little group of white-robed "prophets" and "sisters" who sat around following the ritual, she had taught them before she went away.

Out in the large "manger" near the Industrial Canal, built by the thousands of dollars that "Mother Catherine" collected from her followers, they greeted the news with groans. And they told a tale of an evil spirit that had haunted their ruler and forced her to leave them and go to her death.

Converted by Vision

"Mother Catherine" was plain Catherine Seal at first. Although she seemed a woman of forty as she boomed forth her lusty messages to her devotees, she was about sixty years old. Until nine years ago she had spent all her life as a washerwoman.

One day, as she stood at the corner of Louisiana Avenue and Magazine Street, "Jehovah" appeared to her, and "a sun with a black horse" rained above him. That was the beginning; she couldn't rest until she had lived as that sun and that black horse had taught her to live.

Built Religious Village

"I am here to heal the nations, to lead you all to Jehovah," she often said. But soon her dwelling grew too small to house the swelling masses. Mother Catherine threw a wall around an oblong lot and built her little religious village that hundreds of Orleanians have visited.

Next to the manger was soon erected another huge building—twice in size. It is a barn, built even more to represent the birthplace of the Christ. Moss hangs about it; it is lighted by yellow electric bulbs. Here "Mother" preached and here she served her rolls and coffee that were as much a part of her ritual as her spoken bread.

In "Mother's" little chapel are hundreds of crutches tossed off by those who say they are healed by hearing her. Many are whites who went frankly and unashamed to listen and tell of their cures.

New Orleans, La. Times-Picayune
Monday, August 18, 1930

Negro 'Mother Catherine' Buried After Thousands Pass Her Bier

Catherine Seals, widely known as "Mother Catherine," negro, who nine years ago cast aside the implements

of a washerwoman to found a religious cult which grew and prospered, attracting several hundred members, was buried Sunday afternoon in St. Vincent de Paul cemetery, after funeral services in the Flood street "temple" of the cult.

The final rites for "Mother Catherine" were as strange and weird as the cult which she founded. "Mother Catherine" was being taken to her last resting place, she was going to meet her "Lawd Jehovah," yet among the hundreds of disciples who crowded the "temple" during the funeral, there was no wailing and wringing of hands, no official mourners, no black "mourning" garments.

Rain took the place of tears as, soaked to the skin, but dry-eyed, white-robed "prophets," "sisters" and "saints" marched behind the lavender coffin of their leader from the "temple" to the church. The services, her followers insisted, were wanted.

"She's Comin' Back"

"Mother wouldn't want us to moan for her," one of the prophets explained, as she paused in the march to the cemetery to remove her rain-soaked shoes and stockings. "You see, she seem' daid, but she's comin' back. She use to tell us if her body give out not to grieve, but instead of moanin' to put on de robes of de Lawd, 'cause her spirit would still be with us."

"She's comin' back to us." The words were repeated like a refrain as they passed from one to another of the hundreds who began gathering as early as 11 a. m. for the funeral. They were repeated as those in next in authority to "Mother Catherine" entered and took places of honor in the "temple" where songs

were sung and prayers were said before the casket was lifted over the fence surrounding the "temple" to a waiting hearse. There was no sermon for the deceased cult leader, and there were no elaborate exercises at the cemetery.

Thousands Pass Bier

"Mother Catherine" died Monday at her childhood home in Lexington, Ky., where she had gone a few days before in the hope of finding a cure for her "ailment," and from the time her body arrived in New Orleans Wednesday night until it was placed in a vault Sunday afternoon, thousands of persons visited the "temple" and passed her bier.

Before one was permitted to view the body of "Mother Catherine" certain rituals had to be performed. Throughout the days and nights and days that intervened between the date of death and burial, a prophet whom followers addressed as "St. John the Baptist," was stationed at the door of the "temple," charged with the duty of searching visitors for pistols, knives or other weapons. An assortment of weapons on a table by his side indicated that his work had not been misdirected.

Eat Salt, Make Wish

Once admitted to the "temple," visitors first were led by a guide to a table, behind which was seated a white-robed priestess, who dispensed salt which was blessed by "Mother Catherine" before her death.

"You Shake some in your left hand," the priestess directed, "and eat it whilst you goes around the golden key."

In front of the golden key, which rose to the height of 10 feet, sat a "prophet."

"Make a wish," he said, and "Mother" will see that it comes true.

And after wishing on the golden key, all save women who had come hatless were escorted to the chapel in which the body of "Mother Catherine" lay.

Church - 1930

Episcopal.

Episcopals Give Negro Voice

Argus 2-7-30
MEMPHIS, Tenn., Feb. 6. —
(ANP) A resolution introduced to
give Negro parishes and missions
representation in the convention of
Episcopal Churches in Tennessee
was adopted unanimously at the 98th
convention, but concluded here.

Church - 1930

NEW YORK WORLD

JUN 15 1930

Harlem Church Fights Jazz With Play

Negro Production of
"Merchant of Venice"
Packs Building

By Lester A. Walton

NEGRO churches of Harlem, in a crusade against jazz, have turned to Shakespeare and classical music. Ministers of the gospel, donning sock and buskin, are convincing overflow audiences that they can act as well as preach, can dramatically portray worldly characters as well as pray.

Concerts, featuring singers and dramatic readers; stereopticon exhibitions chiefly showing Biblical subjects; lectures, cantatas and the appearance of young folk in playlets were the respective forms of entertainment approved by local churches until the Rev. William P. Hayes, pastor of Mount Olivet Baptist Church, 120th Street and Lenox Avenue, and the Rev. John W. Robinson, pastor of St. Mark's Methodist Episcopal Church, 138th Street and St. Nicholas Avenue, made their debuts as impresarios and Thespians.

In celebration of the thirteenth annual reunion of Mount Olivet Baptist Church and its fifty-second anniversary, "The Merchant of Venice" was presented in the main auditorium of the church. More than 2,000 witnessed the performance and enthusiastically applauded the actors. Many were turned away. So great was the demand for standing room that the committee in charge of tickets issued pieces of cardboard in handwriting.

The role of Shylock was played by the Rev. Dr. Hayes, who was the hit of the evening. The Rev. John W. Robinson, as the Duke of Venice, and Mrs. Hayes, as Portia, were generously praised for their impressive work.

Cast Chosen From
Harlem Churches

After the play had been produced members of Mount Olivet Baptist Church engaged in a friendly discussion as to the propriety of their pastor depicting a character so unlike a minister of the gospel. The conclusion was reached that for one so reverent to shine so brilliantly as Shylock was a compliment to his histrionic ability.

Believing something should be done to minimize the public taste for jazz and that it was incumbent on the church to take the initiative, the Rev. Dr. Hayes last October conferred with Richard B. Harrison, who has won world-wide recognition as De Lawd in "The Green Pastures." The latter's life ambition has been to give his interpretation of leading Shakespearean roles on Broadway. He suggested that a company be organized to present "The Merchant of Venice."

The cast was selected from members of the various Harlem churches—Protestants and Catholics. Some had no church affiliations. To be gifted with dramatic talent was the chief requisite. For weeks the company rehearsed at the Hayes residence, No. 214 West 139th Street. When Richard B. Harrison joined "The Green Pastures" the Rev. Dr. Hayes and Vere Johns directed.

Officers of the church and members of the reunion committee were somewhat sceptical as to the financial success of "The Merchant of Venice" when the suggestion was first made. There were those more favorable to putting on a pageant. Charging 75 cents to see Shakespeare, which was 25 cents more than the usual price of admission, was also undertaken with misgivings. The performance proved to be the biggest artistic and financial success in Mount Olivet's history.

Concert Given
At St. Mark's

A few evenings later the Rev. John W. Robinson established a precedent when 1,600 packed St. Mark's Methodist Episcopal Church to hear Mischa Mischakoff, violinist, who was for three years concert master of the New York Symphony Orchestra under Walter Damrosch, for two years concert master of the Philadelphia Symphony under Leopold Stokowski, and will be associated with the Chicago Symphony next season.

Mischakoff's program included a group of the Schubert "Ave Maria," as arranged by Wilhelmj; "Bird in the Air," by Sinding, and "Gypsy Airs," by Sarasate. He was accorded an ovation.

Others to appear were Dorothy Kantrowitz, a piano graduate of Leipzig Conservatory, who played "The Nightingale" and "Love Dream," by Liszt, and the Rhapsody, opus No. 2, by Brahms; Jeanne Perry, soprano, and Ruval Del Monte, basso, in duets, and Lahliah Bonyear, dramatic reader.

The concert was given in aid of the church building fund. It was ar-

ranged by Annette Wolter of Carnegie Hall. All the artists gave their services without charge. In the fifty-nine years of its existence St. Mark's Methodist Episcopal Church has never boasted of so outstanding a benefit entertainment.

The admission, \$1.50, the highest ever charged, was willingly paid. Before the printing of tickets no little consideration was given to the wisdom of asking more than \$1.

In years past, many Negroes of the Baptist and Methodist faiths have been superlatively orthodox in their opposition to the theatre. That the two denominations have joined to make war on jazz does not surprise, but for them to walk hand in hand with the theatre and take theatricals seriously is nothing short of revolutionary.

R. Augustus Lawson, well-known Negro pianist and teacher of Hartford, Conn., and one of the outstanding musicians of his race, has been awarded the honorary degree of Doctor of Music by Howard University. Aside from his teaching, numbering among his pupils members of some of Hartford's leading families, Dr. Lawson has served as volunteer organist and choirmaster at the Talcott Street Congregational Church for twenty-seven years. He was soloist with the Hartford Philharmonic Orchestra in 1912 and 1919. Music critics of Connecticut's capital comment in eulogistic fashion on the honor paid the pianist. A son, Warner, named for Mrs. Charles Dudley Warner, herself a musician of note, is en route to Germany where he will study music.

The Church Meddles

The white Christian church, so lacking in real Christianity, took a step forward last week.

Sixty bishops of the Protestant Episcopal Church of the United States were among the three hundred and six who sat for five weeks in conference at Lambeth Palace in London and finally passed seventy resolutions averaging one thousand words each. 8-23-30

Two of these resolutions refer to colored people. One of them, believed to have direct reference to India, states:

"The ruling of one race by another can only be justified when the highest welfare of the subject race is the constant aim of the government and when admission to an increasing share in the government of the country is the objective steadfastly pursued."

So far, so good. A second resolution refers to the United States where black and white Christians must be segregated in churches. In part this resolution declares:

"The conference affirms the conviction that all communicants, without distinction of race or color, should have access to any church to the Holy Table of the Lord and that nobody should be excluded from worship in any church on account of color or race. Further, it urges that where, owing to diversity of language or custom, Christians of different races normally worship apart, special occasions should be sought for united services and corporate communion in

General

order to witness the unity of the body of Christ.

"The conference affirms that the guiding principle of racial relations should be interdependence, though this interdependence does not of itself involve intermarriage. The realization in practice of human brotherhood postulates courtesy on the part of all races toward one another, cooperation in the study of racial relations and values and complete avoidance of any exploitation of weaker races such as is exemplified in the liquor traffic among the natives of Africa and enforced labor for private profit."

The above resolution not only approves interracial Sunday, an institution which has had widespread vogue under the direction of the Federal Council of Churches, but it sanctions the mixed churches of the Northern States. In many communities where Negroes are few they have joined white churches and attended for several generations.

After giving such a good bucket of milk, the bishops kicked it all over in one sentence (above) in which it is asserted that race relations and human brotherhood should mean interdependence but not intermarriage.

Where real brotherhood is, there exist no bans, interdictions or "thou-shalt-nots." It is only Christian brotherhood which feels that it can function only so long as the races remain socially separate, forgetting that interracial intermarriages depend upon the mutual consent of the contracting parties. If they agree, it is their personal affair, with which neither the state, the church nor the devil has any mandate to interfere.

EQUALIZATION FUND FOR NEGRO CHURCH

Plan Suggested By V. P. I. Professors

BLACKSBURG, Aug. 12.—An equalization fund for the rural negro church in Virginia, to be raised by an interdenominational agency and expended in a manner similar to that in state aid for rural schools, is suggested by C. Horace Hamilton, assistant rural sociologist at the agricultural experiment station at Virginia Polytechnic Institute, and John M. Ellison, professor of sociology in the Virginia State College for Negroes.

Such a fund, it is suggested, should be expended in a few definite projects, such as the employment of rural church specialists, holding of leadership and pastors' training schools, subsidizing the building of new consolidated churches and the establishment of demonstration rural parishes.

The point is suggested that approximately twenty-five per

cent of rural school expenditures comes from state sources while less than two per cent of all rural church expenditures come from home mission funds.

RELIGION IS NOT SOLVING THE NEGRO PROBLEM

Present Day Church
Not Facing Vital
Questions.

10-18-30

YOUTH REBELS
Younger People Refuse
to be Hypocrites.

That the present religious system is failing to meet the problems of the Negro, was the consensus of opinion of civic leaders from all sections of the country, who met in the Conference of City Workers, at the Metropolitan Episcopal Church here, this week.

The present-day attitudes of the Negro in religion, was the theme of a three-day discussion of authorities in various fields, who had been called, together with ministers and social workers, under the auspices of the Bureau of Negro Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

If the church is to retain the respect of the people whom it serves it must touch all phases of the people's lives, was the opinion of R. M. Riley of the Home Missions and Church Extension Board, who spoke on "The Problem of Unemployment," on Wednesday morning.

Mr. Riley cited among the reasons given by employers for failure to employ Negroes: objections on part of labor unions; traditions of plants to employ only whites; fear of objections of white workers to working with Negroes; cost of maintaining separate working quarters and lack of competency and loyalty of workers.

He offered as a solution to the unemployment situation an urge to return to rural sections, where crowded conditions did not exist and where opportunities were present for low cost of living.

Opinion Differs

Gammon Morris, also of the board of home missions, differed with Mr. Riley, in the house discussion which followed. Giving vivid pictures of the poverty and ill treatment accorded people living on the farms of the south, Mr. Morris declared that he would prefer coming to the city and starving than living in the unspeakable huts of many of these farms and of being cheated and robbed of the fruits of his labor. Tenants, he declared, worked in some instances for ten and fifteen years and each year, according to the figures of the land owners, became farther in debt.

Until Christianity touched the business, economic, industrial and political lives of the race, it would continue to lose its grip on the Negro as a whole, both speakers contended.

W. L. Hopkins, executive secretary of the Armstrong Association of Philadelphia, declared that the church must contend for the social rights of its members. "The employer enjoys, along with other elements of the community, favorable circumstances operating at particular times. It is not fair to permit him to escape, entirely, from bearing his share of unfavorable conditions when they come about," he said.

Religion Deficient

"The Negro layman has lost faith both in his church and in his lodge," declared Dr. Wallace A. Battle, field secretary of the American Church Institute for Negroes of New York. "He has found that the church has failed to produce what he has been paying for all these years. Consequently while he is still willing to pay for the benefits offered, he will not longer be contented with the promise of reward in another world for the dollar spent in this world."

"The laborer has in his heart that he has been cheated by his church," declared Mr. Battle. "He is skeptical of the church. There are entirely too many bishops who use too much money for luxuries while he is in want. He thinks the church has not given him a square deal."

About Three Cents Worth of Tea

"Three cents worth of tea nearly destroyed all the religion of the country," further stated the speaker, referring to the Hoover-DePriest tea party. "The laity are beginning to wonder what this Christianity is all about when the church fails to take any particular stand on the hoarding of billions of dollars, in cases by the church itself, when these billions should function for its members."

"If the kind of Christianity that allows its worshippers to be burned, that will allow one cup of tea to break up heaven, is all that is offered, take me down to hell, where they are too busy to be so prejudiced," Mr. Battle declared.

Discuss Youth

That the youth of today are no longer accepting dogmatic statements, but are seeking facts, was the

opinion of Dean Lucy Slove of Howard University and Leslie Pinkney Hill, principal of the Cheyney Training School for Teachers. While Miss Slove contended that the modern college curricula had a tendency to lead the student towards the scientific explanation of many conflicting ideas as presented by the Bible, Mr. Hill contended that the college youth were not being taught away from belief in Christianity. "Any religion that can't face scientific facts is a mighty poor religion," he said.

Race Relations

It was Mr. Hill's opinion that student interracial conferences were tending towards a better understanding of the youth of both races. One such conference was held at the institution which he represents last December. It will be repeated this December, according to Mr. Hill. He also stated that an expression on the part of Swarthmore College, will cause such a conference to be held there.

Editor Talks

Carl Murphy, president of the Afro-American Publishing Company, addressed the conference on the life and customs of the Haitian people in a lecture, illustrated with slides, at the morning session, Friday.

Mr. Murphy, who was a member of the Moton Educational Commission to Haiti, said that contrary to belief, Toussaint L'Ouverture is not held as the hero of Haiti. The natives hold in far greater reverence Dessalines, who, unlike L'Ouverture, who dreamed of a partial release from outside dominance, dreamed of and achieved complete freedom for the island.

Another beloved leader was King Henry Christophe, builder of the Citadel Ferriere.

The women of the Haitian Republic are the merchants. According to Mr. Murphy, they conduct markets, carrying their products to and from the place of selling on small donkeys and on their heads. The market places are their sources of news, so that though they have to carry these products many miles in some instances, the woman trader refuses to sell by the way side, but prefers to take her goods to the market where she can hear the news of the community and haggle over prices.

Schools

Mr. Murphy explained that there were three school systems. The schools conducted by the Haitian government were of very poor quality. The teachers are paid about \$6 per month in these schools. The buildings are mere shacks, pictures he presented showed. Better schools are conducted by the Catholics, the speaker declared. Teachers' salaries are about \$75 per month. The schools are well run and well housed. In speaking of the schools under American supervision, the speaker said that the finest buildings in the towns were the American schools, though the Haitians resented the forcing of the study of English instead of French, and industrial education down their throats.

Medical Aid Appreciated

The medical aid that the American government is rendering in the republic is the most appreciated. Mr. Murphy said.

Many Prominent Speakers

The conference brought to the city many prominent speakers, among whom were Dr. Ralph W. Sockman, white, Kelly Miller, L. H. King, of the Southwestern Advocate, Dr. Channing H. Tobias, Dr. Channing A. Richardson, Bishop William McDowell, white, and W. W. Alexander. Forrester B. Washington, also scheduled to appear, was not present.

The visitors were tendered a banquet on Thursday evening by the Metropolitan Church, which had served as host to the conference. On Friday afternoon a sight-seeing tour was arranged for the guests.

Among the delegates to the conference were the following ministers: the Reverends R. D. Thomas, W. Williams, I. H. Carpenter, L. A. Carter, J. Peterson, Charles S. Briggs, William Goldburgh, S. S. Brown, J. Holt, B. Myers, D. G. Hayes, A. J. Mitchell, R. F. Coates, W. H. Dean, L. L. Jenkins, J. G. Martin, P. W. Dockett, T. L. Gorman, G. J. Grant, Edgar A. Love, L. H. King, H. G. Gordon, J. U. King.

Reverends Yarwood, Whitfield, Keys, Alston, Smith, Coleman, McKenny, Handy, Fletcher, Dobson, Coleman, Moore, Queen, T. N. Austin, R. B. Thompson, J. E. Dotson, R. R. Robinson.

MINISTERIAL BODIES INDORSE THE PROPOSED CHURCH SURVEY UNDER THE DIRECTION OF MAYS NICHOLSON

To Study Past and Present Status Of Negro Churches; To Secure Scientific Information

By JESSE O. THOMAS

ATLANTA, Ga.—At the regular weekly meetings of the A. M. E. and Baptist Ministerial Alliance, by unanimous vote the proposed survey of Negro churches under the direction of B. N. Mays and his associate, J. W. Nicholson, was endorsed.

This survey is being sponsored by the Institute of Social and Religious Research, New York City, which has conceived a study of Negro churches for some time in order to secure some scientific information in the form of factual data concerning the past and present status of the Negro church and to discover the extent to which the Negro's present church program occupies a place in the life of Negroes as compared to years ago.

Strength and Weakness

This survey is also calculated to reveal the degree of training of Negro ministers, the business method in the conduct of the Negro church, numerical relation of the membership to the number of churches owned by Negroes, the strength and weakness in denominational competition, the financial outlay in the Negro church building program, the comparative investment in Negro churches and phases of Negroes' economic and educational life.

The Ministerial Alliance of Atlanta may be accepted as typical of the forward looking clergy throughout the territory where this study will be made

as one hundred per cent approval has been registered from leaders and important members of the clergy as well as laity. The wholesome aspect of the whole matter is indicated by the enthusiastic willingness on the part of church leaders and ministerial bodies to welcome the most critical analysis of the present place the church occupies in the religious thinking.

Eminently Qualified

These men are eminently qualified for the task undertaken. Mr. Mays has had experience as teacher, social worker, pastor and administrator. He received his A. B. from Bates College, his A. M. from University of Chicago, and is joint author of the "Study of Negro Life in Tampa." Mr. Nicholson received his B. S. from Howard, his B. D. from Garrett Theological Seminary and has completed his resident requirement for his Ph. D., at Northwestern University. He has had experience as pastor, teacher, conference director of young people. He also directed a section of the Metropolitan Religious Survey of Chicago and has completed an occupational study of the Christian ministers among Negroes.

Church - 1930

The Lambeth Bishops

If organized Protestantism has any message for the world today, one might fairly expect to find it at its best in the conclusions of the 307 "archbishops and bishops of the Holy Catholic Church in full communion with the Church of England" who met in the recent Lambeth Conference at Canterbury. The encyclical letter and seventy-five resolutions of the conference, however, mix progress and extreme conservatism in disturbing proportions. Regarding war and peace the bishops speak out with no reservations whatever. War is condemned as incompatible with the teachings of Jesus, the Paris anti-war pact is cordially commended, and the Christian church "in every nation" is urged, where nations have "solemnly bound themselves by treaty, covenant, or pact for the pacific settlement of international disputes," to "refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation." "The existence of armaments on the present scale" is declared to be a menace to world peace, and an appeal is made for a "determined effort to secure further reduction by international agreement."

Representing as it did an Anglican communion of world-wide extension, the statements of the conference about subject races and the color line are remarkable for the small comfort they offer to imperialists or champions of white superiority. "The ruling of one race by another," the conference declared, "can only be justified from the Christian standpoint when the highest welfare of the subject race is the constant aim of government, and when admission to an increasing share in the government of the country is an objective steadfastly pursued." The "guiding principle" in racial relations should be "interdependence and not competition," and "the realization in practice of human brotherhood postulates courtesy on the part of all races toward one another" and "a complete avoidance of any exploitation of the weaker races such as is exemplified in the liquor traffic among the natives of Africa and enforced labor for private profit." As for the color line, "all communicants," the conference affirmed, "without distinction of race or color," should be admitted to communion, and "no race nor color should exclude any one from worship in any church."

All these are praiseworthy statements, applicable to preparedness for the next war, to the exploitation of native labor in the British colony of Kenya, and to race discrimination in an Episcopal church in Brooklyn. It would have been well if in other matters the conference could have evinced equal enlightenment. A cautious approval of birth control, quickly seized upon by the press as the most striking of the episcopal pronouncements, is not only hedged about, quite properly, with an earnest plea for the preservation of the family and the safeguarding of children, but is also accompanied by an unqualified condemnation of all sexual relations outside of marriage and by a recommendation that the

General.

remarriage of a divorced person whose former partner is living "should not be celebrated according to the rites of the church." A divorced person may, apparently, continue in good standing as a communicant if he or she is adjudged to have been "innocent," but a sacramental remarriage is to be refused if the "guilty" party has unkindly declined to die.

In theological matters, again, the whole tone of the encyclical letter is a reaffirmation of those cardinal points of doctrine which have set the Christian church at variance with modern science and led increasing numbers of persons to eschew religion in any form. The fervent appeal of the bishops for confidence in the essential harmony of science and religion, and for united effort in recovering for the church the youth who have turned their backs upon it, rings hollow when it is perceived that the church, as the Lambeth Conference saw it, has not changed, and that all that the human mind has compassed in new knowledge and experience is looked at as a confirmation of Anglican assumptions.

Nor did the bishops see their way to speak out, save in time-worn generalities, about the glaring evils of the existing social order. Naturally, they discern in the modern world much that is unjust and degrading, but they content themselves with arraigning evil in the aggregate and leave to those who may feel so disposed the specific application. One must conclude that the Anglican bishops, zealous as they seem to be for a society which shall conform to New Testament precepts, have no better method of approach to offer than the services of the Prayer Book and the dogmas of an ancient faith. Old men about to die may salute the formula, and such as care little either way may go on accepting it, but the young men and women who today are demanding truth with liberty are not likely to bow to even a venerable device for keeping up appearances.

The Work of the Lambeth Conference.

The main decisions of the Lambeth Conference have now been published, and it is possible in a general way to look at the work the bishops have been doing for the last five weeks. A number of the decisions have, inevitably, to do with matters of policy and doctrine and organisation in the Anglican Church itself. These are domestic. No doubt they are of vital importance as far as the Anglican communion is concerned; but specialists have worked them out, and specialists alone are competent to criticise them. It is not the Church of England is a state Church and that in the last resort Parliament must sanction any changes that take place in its constitution. At the same time it has long been accepted in this country that, generally speaking, the affairs of the Church shall be left to the members of the Church. The place of women in the ministry; the precise attitude taken with regard to the

scheme for Church union in South India, to union with the Orthodox Churches of the East, with the Old Catholics, with the Church of Scotland and the Evangelical Free Churches of England—these are matters which pre-eminently concern the Bishops themselves; it would be a little difficult to comment upon them without presumption. The responsibility is the Bishops', and the Church to which they belong will rightly stand or fall according to the wisdom of their leadership. The situation is quite different, however, in regard to those sections of the report of the Lambeth Conference which deal with certain common social problems that intimately affect each one of us—affect us quite irrespective of the particular denomination to which we belong; affect us even whether we be Christian or non-Christian, European or Asiatic. The Bishops have, in their Conference, attempted not only to put their own house in order but to make some contribution to the practical social difficulties of mankind as a whole. And it is this part of their work which is of most importance to the general public.

Speaking of the work of the Lambeth Conference at the Norwich celebrations last week, the Archbishop said, "You will not be able to arrange what we have thought and done in sensational headlines." This is true. It is possible, indeed, to feel a little disappointed with some of the decisions that the Conference has come to because of their avoidance of definite formulæ or final commitments to this or that policy. At the same time it is a remarkable tribute to the power of the common ideal which binds them together that over three hundred persons of different race, of widely differing outlook and temperament, should have reached the degree of unanimity they have. And in some directions there is nothing hesitating or compromising in the line they have taken. "The Christian must condemn war," they say, "not merely because 'it is wasteful and ruinous, a cause of untold misery, but far more because 'it is contrary to the will of God.' That is a splendid statement. It should serve to destroy once and for all the blasphemous figure of a God who presides over wars and gives his blessing to armed men as they march to slaughter each other. The Bishops for the most part give their unqualified support to those movements whereby

the modern world is seeking to make itself more liveable in. Racial prejudices they condemn utterly, and again and again remind men of the social duties of a Christian. "Evil social conditions—such as slums or unemployment—are causes of unrest because they are outward and visible signs of inward and spiritual wrong." "Neither industry nor commerce nor finance lies outside the border of the kingdom of God, for at every point they touch human values and depend on human motives." "We cannot be true witnesses to God's kingdom of peace if we allow self-interest to be the ruling principle in any sphere of life." By such statements as these the Bishops make it sufficiently clear that they are not merely concerned with sin in the individual soul but with sin as it expresses itself socially. And they give a reason, a sanction for social reform. That is what it has hitherto lacked. For social reform is not self-supporting. There is not enough impetus in the idea of education, in the idea of poor relief just by themselves. You must have a motive for education or for peace which is more than just the social value of education or peace; otherwise your education becomes passing examinations and your peace the machinery of the League of Nations. This is largely what has happened. The loveliness of charity has turned into the ugliness of casual wards.

One of the most interesting sections of the report of the Lambeth Conference is that called "Youth and its vocation." It seeks to analyse the causes which have estranged so many young men and women of to-day—"many of the most high-minded"—from all forms of organised religion. And it comes to the conclusion that the root cause of this lies in the fact that the Church is too remote from common concerns; that it is not playing its part in some of the most vital aspects of modern life. Thus it fails to awaken enthusiasm as it should, and to capture the imagination of the young. The Bishops suggest, as a corrective to this, that the leaders of the Church should make religion keep more in step with contemporary thought, move more to the rhythm of the twentieth-century world. If they could succeed in doing this they would undoubtedly meet with a great response.

For most people to-day are dissatisfied with life in terms of material values. They feel tremendously that the reality of things is within, and would welcome a means of expressing such a feeling through corporate worship, through a church. Only the Church, if it is to win their allegiance, must bring to them the kind of joy that they care for—a sun joy that is physical as well as spiritual. The Bishops are quite right in their contention that congregations are thin not so much because of a lack of religious feeling as of a lack of sympathy between the churches and the world that is going on around them. The task of bringing the two into harmony will not be an easy one, because the world of to-day is particularly muddled and uneasy and shy.

Church-1930

General.

Bishops Greggs and Walls to Represent Their Respective Churches in Foreign Lands

By S. S. Morris.

Christian Recorder

On the program of the International Council of Religious Education which meets in Toronto, Canada in June will appear Bishop W. J. Walls, of the A. M. E. Zion Church, who will speak for our race group before the thousands of young people and Christian leaders who will gather there from sections of North America.

A few weeks later in the capital city of the mighty German Empire, upon which all eyes were focused eleven years ago, another army of young people will assemble to reaffirm their belief in the ultimate triumph of truth and the victory of the Prince of Peace.

It will be the eighth World Christian Endeavor Convention which meets in Berlin August 5-10 and Bishop J. A. Gregg of the A. M. E. Church has been invited to deliver one of the main addresses. His subject is "Christian Brotherhood."

These young people of all races are the hope of this war torn world.

These young people believe that there is a way out of the dark. They believe that the program of Jesus should be worked out thru the Christian religion and the Christian Church. After all the Christian religion has the truest significance for life. Its function is to secure for man the highest and truest life. It shows man his place in the cosmos, integrates the individual life, unifying it under a supreme devotion, giving it confidence and courage, thus relating it rightly to God and fellowman and the world.

If the Christian religion cannot direct and stimulate man in relation to a world of a higher order, the world of Final power and meaning and value bringing out only individual satisfaction but surrender to a higher goal, a supreme and universal good, if this is impossible for the Christian religion, whither shall we turn, to whom shall we go?

Bishop's Walls and Gregg will prove

eminent and able spokesmen in these epochal and world wide assemblies.

Bishop Walls is in touch with the best educational thought of today. He was editor of The Star of Zion before his elevation to the bishopric is a member of the Religious Education Board of his church and is always present at these meetings whether held in Los Angeles or Chicago.

Bishop Gregg as president of Edward Waters College and Wilberforce University for many years has been a close student of young life. He understands the psychology of youth and has proved himself not only an able educator but efficient administrator. This was evidenced recently when he was selected as the first race man to head Howard University as president. Bishop Gregg is president of the Board of Control, Allen Christian Endeavor League, A. M. E. Church and was called upon to deliver the keynote sermon at the International Christian Endeavor Convention which met in Kansas City, Mo., July, 1929.

He is a graduate of the Kansas University and affiliated with Alpha Phi Alpha Fraternity.

NEW YORK HERALD

FEB 4 - 1930

Negro Pastors Protest Hobart Survey Finding

80 in Interdenominational Unit Object That Segregation Was Suggested

Misunderstood, Is Reply

Harlem Lay Worker Backs Federation Official's View

Eighty Negro clergymen, who yesterday attended the Interdenominational Preachers' meeting at the Palen Methodist Episcopal Church, 129th Street and Seventh Avenue, unanimously passed a resolution of protest against the conclusions reached by

George H. Hobart, director of the research department of the Greater New York Federation of Churches, after a survey of church conditions in certain sections of the city. Mr. Hobart referred to Negro church population in his report, made public on Sunday.

The objection of the Interdenominational Preachers was based upon a quotation from Mr. Hobart's report in which he said:

"It is of great importance to the churches to know where Negro immigration is developing to and from.

"There are instances in which churches have been almost put out of business by these sudden movements of Negroes. If the Negro will stay in one place, then the church knows its future problems, but when he moves from place to place the future of the churches in these localities is uncertain. The reason for the survey is to assist in dealing with the problems of these churches and to determine the need for new churches and the removal of unnecessary ones."

Preachers' Resolution Quoted

The resolution of the Interdenominational Preachers follows:

"Because of the evil effect of suggested segregation and racial reflection, this body refuses to co-operate with the New York Federation of Churches until this report is repudiated.

"This body is alarmed by the fact that such a report could escape the vigilant censorship of our Christian brothers composing the federation.

"It is resolved that all engagements in Harlem bearing on the religious program of the federation are canceled hereby.

"D. WARD NICHOLS, President.
"F. J. HANBY, Secretary."

When the attention of Mr. Hobart was called to the resolution he was at the annual church dinner of the Greater New York Federation of Churches at the Pennsylvania.

"I am sorry that this has occurred and I am sure that it is due to a misconception," he said. "I have no doubt that when the report is made clear in its entirety it will be found unobjectionable.

"I merely meant that when there is a movement of people from Negro church groups to other locations there is need of adjustment of the property matters so that churches may not fall into disuse and so that Christian work of some nature may be continued with an attendance, whether white or colored."

Mr. Watt Terry, Negro real estate dealer, of Harlem, who has been active as a layman in the work done by the Church Federation in Harlem, expressed similar views.

"I am confident that this attitude is due to a mistake," said Mr. Terry, who had just completed an address lauding the activities of the federation in behalf of the Negro in Harlem.

Mr. Hobart is hardly the man to make any statement that could prove an affront to the Negro when fully understood."

The Rev. A. Clayton Powell, pastor of the Abyssinia Baptist Church, which has an attendance of 8,000, expressed the same view. "The federation has worked with us all," he said, "and although I am unfamiliar with this sit-

uation, it could only be the result of a colossal mistake. I am confident that the matter will be readily ironed out."

Mr. Nichols, informed of the response to the action of the meeting over which he presided, said:

"Perhaps there has been a mistake, but until it is clearly explained our resolution stands. We all belong to the Harlem League and are in a measure associated with the federation, but I consider the report of the survey as I at present understand it a very serious affront and so do those who were present at the meeting this afternoon. I and they will be glad to find that there has been some mistake, but the statement as it appeared in the newspapers was rather definite and genuinely unpleasant."

Ministers Vote for Return to Fold Of Greater City Church Federation

Clerics' Alliance Agrees to Work in Harmony With New York Union After Metropolitan Body Disavows Segregation Idea

Following the receipt of a letter repudiating charges that the Greater New York Federation of Churches favored or endorsed racial segregation the Interdenominational Ministers' meeting voted unanimously Monday afternoon to resume relations with the organization at a meeting held in Salem M. E. Church, 129th Street and Seventh Avenue.

Two weeks ago the ministers in their meeting announced their intention of severing all connections with the church federation because of certain statements in the report of George H. Hobart, white, director of the federation's research department.

The statement of Mr. Hobart to which the ministers took offense and which they charged hinted at segregation was to the effect that it was "of great importance to the churches to know where Negro immigration is developing." Mr. Hobart also said: "If the Negro will stay in one place, then the church knows its future problems, but when he moves from place to place the future of the church in these localities is uncertain."

Upon the publication of Mr. Hobart's report, the ministers drew up a resolution in which they stated that "all engagements in Harlem bearing on the religious program of the federation are canceled." The body went on record as refusing to co-operate in any way with the organization until this report was repudiated.

The letter of repudiation was deemed satisfactory by the ministers

and outlined clearly the attitude of the federation as follows: "We never have stood and do not now stand for the segregation of the colored people in this city. We are opposed to race prejudice and desire to do all in our power to remove it."

Further stating that the federation desired to co-operate with the Negro churches in removing the present handicaps of their church life, the organization declared: "We repudiate any statement that may have been made or implied contrary to this statement." This letter was signed by Ralph W. Sockman, white, president of the federation.

Drafts Resolution.

The Interdenominational Ministers' Meeting drew up the following resolution to be sent as its answer to the federation letter: "In view of this satisfactory adjustment of a very disturbing and unpleasant situation, this body assures the federation of its full and active co-operation in putting over its program and the Interdenominational Minister's Meeting and Harlem League unanimously support the Federation of Greater New York Churches."

Scores Terry and Powell.

Both the Rev. A. Clayton Powell, pastor of Abyssinian Baptist Church, and Watt Terry, wealthy real estate man, were roundly scored by the Rev. William Byrd, pastor of the Community Church, Jersey City, for their attitude and statements to the press concerning Mr. Hobart's report without, as he charged, having investigated the matter. Dr. Byrd characterized both men as having denied their race and "joined the forces of Toryism." His efforts to have the ministers' meeting take some action rebuking both Dr. Powell and Mr. Terry, however, did not meet the approval of the body and no action was taken.

NEW YORK TIMES

APR 23 1930

The National Association of Women Painters and Sculptors announced yesterday the opening of its new headquarters, the Argent Galleries, 42 West Fifty-seventh Street, where an exhibition of members' work is to be held from May 1 to May 30.

The annual convention of the National Interdenominational Ministerial Alliance of America, an organization of Negro ministers, opened at St. Mark's Methodist Episcopal Church, St. Nicholas and Edgecomb Avenues, last night with delegates present from twenty-five States.

Alexander Lyle-Samuel, M. P., spoke on the India problem last night at the annual meeting of the Vassar Club in Allerton House, 130 East Fifty-seventh Street. Miss Mabel McMahon was elected president of the Vassar Club.

Ministerial Alliance Hits Parker And Pledges Aid for U. S. Jobless

Amsterdam News
National Pulpit Union Again Elects C. L. Russell as President—Asks Hoover to Give Haiti Independence

Opposing the nomination of Judge John H. Parker for the Supreme Court bench and calling upon the church to exhaust all its resources in a determined effort to aid the hordes of unemployed, the National Interdenominational Ministerial Alliance of America closed its fourth annual conference Friday evening at St. Mark's M. E. Church, 55 Edgecombe avenue.

The Rev. Charles L. Russell, founder and president of the alliance, was re-elected to serve another term. The conference, which began April 22, went on record as opposing the continued occupation of Haiti by the American marines. While urging complete independence for the little republic, the organization thanked President Hoover and his commission for their stand on the island's affairs.

In taking up the questions of social injustices and world needs, the Christian religion was declared a remedy for all the ills of the universe. The conference voted to meet next year at Trinity Baptist Church, Newport News, Va.

The other officers elected at the final business session Friday afternoon were: second vice-president, J. D. Howell, A. M. E., Detroit; third vice-president, O. M. Locust, Topeka, Kan.; fourth vice-president, Milton Geary, Bangor, Me.; fifth vice-president, Alexander C. Garner, Congregational, New York City; sixth vice-president, William A. Byrd, Jersey City; eighth vice-president, C. H. Brown, A. M. E. Zion, Columbia, S. C.; secretary, H. T. Medford; associate secretary, William A. Taylor; and treasurer, J. H. Randolph.

Approximately 100 delegates, lay and ministerial, from thirty-eight states were present at the conference. Eight denominations were represented.

A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, delivered the final address Friday evening. Speaking on the irritating problem of unemployment, Mr. Randolph laid the situation to overproduction, machine displacement of manpower, and child labor. He asserted that Negroes face a double jeopardy because whites displaced by the machine age and specialization are competing for the jobs once considered beneath white men.

The remedies offered were organization, the five-day week and the eight-

hour day, and old age insurance. He contended that much education was needed to halt the displacement of men about 45 with younger men.

Among the principal speakers of the conference were the Rev. Theodore R. Peters, president of Frelinghuysen University, Washington, who made several addresses, and Dr. Alonzo DeG. Smith, local child health specialist.

St. Mark's Church was praised by conference leaders for its manner in handling the event. The Rev. John W. Robinson, pastor of St. Mark's, and ministers of the local interdenominational body co-operated in acting as hosts to the visiting churchmen and laity.

Race prejudice was branded as a "pernicious product with exclusive-ness as its father and illogic as its mother," in an address Thursday evening by Dr. Alexander Lyons, rabbi of the Eighth Avenue Temple, Brooklyn.

The Jewish minister declared that he was in a position to know of the bitterness of racial hatred, for no Jew can go any place in the world without being regarded with suspicion. Dishonesty is expected of them, he said.

Dr. Lyons asserted that he believed that all races should try to preserve their identity, but should mingle their cultures and contributions in a big common brotherhood.

More harmony between the races was urged last Wednesday evening by Bishop Francis J. McConnell, white, of the M. E. Church, in the principal address. The prelate asserted that the church has a splendid opportunity to take the leadership in racial adjustment.

cover
7-3-30
Delburgh, Pa
'NEGRO SUSPICIOUS OF RELIGION THAT TALKS ONE WAY, ACTS ANOTHER'

Dr. J. W. Eichelberger Discusses Needs of the Race In Religious Education Before International Council— Must Have Better Trained Ministry

TORONTO, Can., July 3.—"The Negro suffers from the lack of a trained ministry," declared Dr. J. W. Eichelberger, Jr., of Chicago, Ill., director of religious education in the A. M. E. Zion Church, at the recent session of the International Council on Religious Education, which held its sessions last week here. Before an audience of approximately five thousand delegates

gathered from all parts of the world he declared that "Christian religious education recognizes God as the Father of all mankind seeking the welfare of all His children with equal zeal." Because of the number of Negroes in the United States and other parts of the western world he said that a program of religious education for North America should meet the needs of so large a part of the population. He called attention to the fact that the Negro is denied many human and civil rights and is discriminated against in housing, employment, wages, educational facilities, public carriers and property rights, provision for the maintenance of health and the protection of life itself. Referring to health, he declared that there is only one hospital bed available for each 1,941 Negroes in the United States; there are only 3,550 physicians and opportunity for internships is offered only 30 medical graduates annually.

Continuing, he said that the opportunity to secure an education is greatly limited. He told of the separate schools in some sections of the United States and showed the difference in the amounts of money appropriated for whites and Negroes. Attention was called to unfair treatment in mixed schools.

Dealing with the labor and economic needs of the Negro, he quoted from the Urban League to the effect that the Negro is a marginal worker, the last to be hired and the first to

be fired. Therefore the Negro suffers more from unemployment than any other group of workers. Lynching was exposed as an example of the lack of protection afforded the Negro in some sections. All these things must be taken into account in planning for the religious education of the Negro, for the Negro is suspicious of the Christianity that acts one way and talks another.

He declared that while progress among Negroes has been rapid and sure, the need is still appalling. Eighty per cent are not receiving religious instruction in any Protestant agency.

The average number of graduates from theological seminaries is less than ten a year, where the actual demand for qualified Negro ministers is over 100 annually.

Summing up the needs and wants of the Negro, the speaker declared that the Negro wants a man's chance in the game of life. No religion, whatever its name or its creed, can command his respect and allegiance unless and until it gives conclusive evidence in practice that in it there is no east and west, no north nor south. "Christianity must be born again," declared the speaker, with dramatic emphasis.

The address was interspersed with apt quotations from various authorities on religious and social problems and was received by the vast audience with undeniable approval.

HARLEM MINISTERS PROTEST IMPLIED SEGREGATION IDEA IN FEDERATION OF CHURCHES

Withdraw From Affiliation and Cancel All Engagements In Harlem; Dr. Powell and Watt Terry Disagree With Action

The Interdenominational Preachers' Meeting, at its session on Monday, passed a resolution of protest on statements made by George H. Hobart, director of the research department of the Greater New York Federation of Churches made public on Sunday, in which Mr. Hobart announced the start of a study of Negro migration from Harlem to other parts of the metropolitan district in relation to the churches.

Mr. Hobart said that large settlements of Negroes have sprung up in Jamaica, Flushing, Brooklyn and other districts, and said:

Criticize Negro Migration.

It is of very great importance to the churches," continued Mr. Hobart. "There are instances where churches have been almost put out of business by these movements of Negroes. If the Negro stays in one place, then the church knows its future problems, but when he moves from place to place the future of the church in those localities is very uncertain. The reason for the survey is to assist in dealing with the problems of these churches and to determine the need for new churches or the removal of unnecessary ones."

Cancel All Engagements.

The text of the resolution passed by the ministers is as follows:

Dr. Nichols, however, said that the language used in the survey was clear and definite, and that the resolution would stand as it is until the survey of Mr. Hobart is made more satisfactory.

National Ministerial Alliance To Meet In New York City, April 22

The Rev. Dr. C. L. Russell of 1924 Sixth street, northwest, Washington, general secretary of the Epworth League of the Board of Education, G. M. E. Church, while in New York City last week attending the annual conference of his church, took occasion to outline plans for the fourth annual session of the National Interdenominational Ministerial Alliance of America Inc., which is to meet April 22 to 26 at St. Marks's M. E. Church, 138th street and St. Nicholas avenue, the Rev. John W. Robinson, pastor.

Dr. Russell is founder and president of the organization, and states that among the noted churchmen who will speak during the sessions are Bishop J. F. McConnell of the M. E. Church; Rabbi Stephen Wise of the Free Synagogue; Rabbi Alex Lyons of Brooklyn; the Rev. Dr. J. C. Austin, Baptist, of Chicago, and the Rev. Dr. A. Clayton Powell, pastor of Abyssinian Baptist Church, New York City.

The day sessions will be devoted to symposiums on a series of subjects which will include The Church and World Friendship; The Church and Interracial Goodwill; The Church and Education, and The Church and Economics. The special evening addresses will be upon What Can Be Done to Check Crime? Haiti's Present and Future Outlook; What is Race Prejudice? What is the Cure For It? and Retrospective and Prospective Progress Made and Hoped to Be Made Along the Line of Interracial Goodwill.

The president's annual address will be delivered Tuesday evening, following opening of the session at noon.

THE AMERICAN SUNDAY SCHOOL UNION FOR COLORED PEOPLE

Editor The Advertiser: *Advertiser*
The American Sunday School Union is nearing the close of its fiscal year of 1929-30, which closes Feb. 28, 1930. The American Sunday School Union is always a pioneer Sunday School Missionary Society, in that it occupies and develops many fields by others considered unimportant. It is not seeking the "straight points." It is not seeking to lay

the foundation of a church, but to lay the foundations of Christian influence and Christian character, by gathering any child—all children—into Bible schools. If there be a dozen children out yonder without a Sabbath and without a Sabbath school, that point becomes a magnet to the Union pioneer missionary. If a church develops out of the work started, he rejoices, but if not, there is no disappointment, so long as the people of the neighborhood persist in Bible study, and thereby are led to a Christian life. *2-20-30*

There are many rural and remote districts where sparse and widely distributed population and many different religious views make it impossible to support any one denominational church or Sunday school. As representatives of an international society, founded upon the Master's prayer, "That they all may be one," it is our distinctive work to enter and to cultivate such fields. *Mrs. Mary A. Adams*

The work of this society being entirely benevolent and missionary, its activity is not contingent upon the number or character of people living in a given locality. It is enough to know that there are a few children there without a gospel, and a neighborhood without a recognized Sabbath. The "History of American Education" very truly says of the work of the American Sunday School Union, "As a pioneer of all, a laborer in fields occupied by none, it has gone on acting on its own conviction that it was its duty to bring light into any place where there was darkness."

Distinctive Principles of the American Sunday School Union: First, to do the pioneer work in evangelizing remote districts. Second, to unite people of divergent religious faith, together with those of no faith, in a Bible school. Third, to seek to enlarge the kingdom of God through interdenominational home missionary work without reference to denominational increase. Fourth, to give to the world an object lesson concerning the effectiveness of united Christian efforts. Fifth, to demonstrate how easily divergent religious views will harmonize in Christian work. Sixth, to establish a Christian Bible study center without thought of a church organization to follow. Seventh, to publish and circulate approved religious literature which shall set forth the essential evangelical saving truths of Protestant Christianity, free from statements of sectarian views. Eighth, to provide Bibles for Bible study in homes otherwise unreached. Ninth, to enrich the influence of the non-sectarian public school with the influence of the non-sectarian Bible school. Tenth, to do Sunday school home missionary work on the broadest evangelical basis, and yet on such basis as shall most surely win souls to Jesus Christ.

The local missionary of the Gulf District takes this method to present his work to the public, to friends and citizens of Alabama, with an appeal for mission funds, in which he invites all to share in this campaign, whatever one may give for this noble cause will be cheerfully accepted. The work that is being done by the American Sunday school is made possible through the generosity of friends. So help us to help others. Make money payable to the American Sunday School Union. Send mail to William P. Jackson, Troy, Ala., (for further information write Rev. G. P. Williams, D.D.,

secretary of missions, 1816 Chestnut Street, Philadelphia, Pa., or to the writer of this letter.)

WILLIAM P. JACKSON.

Troy, Ala.

Athens, Ga. Banner-Herald
Tuesday, June 10, 1930

Large Enrollment Reported At Negro Ministers Institute

Praise for the Negro population of Athens for its efforts to upbuild the community was expressed by Mayor A. G. Dudley at exercises opening the Negro Ministers Institute last night. Mayor Dudley pledged the support of the white citizens for any worthy understanding of the Negroes and commended the purpose of the Institute.

Dr. C. D. Hurt dean of the School of Religion of Morehouse College, spoke on the need for a prepared ministry. He cited failures in the ministry to substantiate his claim.

Dr. W. H. Perry, director of the Institute reports the enrollment of Negro ministers of this section has already reached forty, and is growing daily. The day sessions are being held at Union Baptist Institute and the night sessions at Hill's First Baptist church.

Lectures being given by several white ministers in Athens.

PREJUDICE RETREATS

The ministerial alliance of Kansas City, Mo., hitherto an all-white organization of Protestant ministers has decided to receive Negro ministers as members. It is the proper decision for men who plead for missionary effort among all the peoples of the earth. Caste based upon color and race has no place in a religion dedicated to the brotherhood of man.

It is for the good of both races, that this change in membership of the Ministerial Alliance came with a Negro minister's speech as the precipitating cause. Rev. Joseph Gomez, addressed the body, and immediately thereafter the executive committee voted to admit Negro ministers. Significant also is the doubling of their annual subscriptions by leading white churches, following the adoption of this genuinely Christian policy.

We have a duty to do now. Opportunity is every man's right, but he cannot exercise it unless he is prepared! Opportunity means also responsibility. Negroes must never let their rejoicings over the removal of a color barrier such as this one, make them forget they must be ready to do their share. The work of the world is carried forward on the shoulders of men. When we ask a place in the line, the request carries our pledge that we will not let our corner drag in the dust. Intelligence, based upon education and culture carried out in deportment are required of us more and more as we are admitted nearer to equality.

PAUCITY OF MINISTERIAL TIMBER

When one observes how the Negro church is falling short of its responsibilities and how rapidly it is losing its grip upon the people, it must be admitted that some steps must be taken to rectify this situation.

While our colleges and universities are turning out large numbers of doctors, dentists, pharmacists, lawyers, teachers and other professional workers, the ministerial output is almost nil.

The theological departments of several Negro colleges, which formerly did fine work and produced some outstanding religious leaders, have either been discontinued, or gotten into a rut.

Some years back two colored colleges in Texas were devoting much time to the training and development of Negro ministers, and these two schools have given to two of our denominations some of their outstanding churchmen; but, sad to relate, neither school is doing much along this line today and thus many of our pulpits are being filled by unprepared ministers.

To maintain his hold upon his members and in order to occupy his rightful place in the community life, a pastor must be a leader in deed and in truth.

No man can teach or impart that which he does not know, and ignorance in the pulpit, despite the minister's motives and good intentions, can do very little to advance the Master's cause here below, or impress the people that God is an intelligent Being.

Whenever the United States government delegates a man as an ambassador to another country, the president and his chief advisers scour the country and essay to pick the man best prepared and suited for this work; for his actions and deportment will reflect either credit or discredit upon this country.

Imagine this American republic dispatching as ambassador to a foreign country a man without any diplomatic training and wholly unprepared for executing the functions of his office. It would not be long before this ambassador would bring reproach and disgrace upon this commonwealth and there is also grave danger that some of his ill-advised actions would disrupt the friendly relations existing between the United States and such foreign power.

If men chosen to serve as ambassadors (goodwill messengers) for their country must be well trained and thoroughly prepared for their posts, how much more necessary is it that God's earthly ambassadors, who are trying to save the souls of men and point them to a better and higher life, should be specially trained for their religious and ministerial labors?

This training can not be obtained by merely reading the Bible and feeling the unction to preach the gospel, but before entering the field of ambassadorship, such men should attend school and obtain both a literary and theological training.

If the Great Head of the church took fully thirty years to prepare Himself for three years' work, it seems as patent as the nose on one's face that His earthly ambassadors should also undergo a period of rigorous and thorough training and development.

Why such a paucity of ministerial timber?

Why don't more of our young men enter the ministry and thus dedicate and consecrate their talent and life to such a noble and lofty cause?

Why is it that such few Negro ministers even encourage and urge young men to enter the ministry?

How many Negro preachers have you ever heard deliver a sermon appealing to the young men to offer themselves for service as God's ambassadors?

Why does the average Negro preacher always paint such a dark and dismal picture of the life of a minister, when most of them are living on the fat of the land—drawing good salaries and doing little real work?

Why is there so much laziness in the Negro pulpit, and why is it that such few of our pastors take the time to prepare sermons (food) for their flock?

America is facing a period of religious decadence. Church life, particularly among Negroes, is reaching a low ebb, and many of our present-day ministers are not prepared nor able to cope with the situation.

Where would the Negro race be in the next few years if it should suffer a similar dearth among its teachers, doctors, dentists, pharmacists, lawyers and business leaders?

Why is it that most Negro laymen are anxious for their sons to follow the same vocation pursued by their fathers, and yet the average Negro minister does everything within his power to dissuade both his own male offspring and other young men from entering the ministry?

Is the work of the minister that disagreeable and unpleasant, or is he trying to maintain a "syndicate" or "close corporation" when it comes to dispensing the gospel and administering to the spiritual needs of mankind?

Unless the Negro church desires to become as extinct as the proverbial dodo, it had better get busy and begin to recruit and train young men for the ministry—the highest and most exalted of earthly callings and a field for a type of service which can not be duplicated in any other avenue of human endeavor.

In the language of the Master and Great Head of the church: "The harvest truly is great (plenty work to be done; fine field for devoted and consecrated service), but the laborers are few. Pray ye the Lord of the harvest that He will send forth laborers into His vineyard."

Eichelberger to Address International Convention

to be held in the Canadian National Exhibition grounds.

James W. Eichelberger Jr. of Chicago, director of religious education of the African M. E. Zion church, will be one of the principal speakers on the program of the International Religious Education convention at Toronto, June 23-29, 1930. The theme of the convention program is "Go . . . Teach," the unfilled commission of Jesus. An attempt is being made to evaluate the present church program and to improve same to meet unmet needs during the next four years. The convention is the quadrennial meeting of the denominations in North America. This being the sesquicentennial of the Sunday school movement, a statue of Robert Raikes, founder of the first Sunday school in Gloucester, England, will be unveiled in Queen's park, Toronto. The convention sessions are

Church-1930 Community Church Council Holds Sessions in Illinois

National Council of Community Churches in America

PARK RIDGE, Ill., May 16.—The National Council of Community Churches in America, including those of both races, is in session here. The following ministers of our group are in attendance: Rev. C. D. Greene, formerly of Chatham, Ont., but now pastor of the Community Church in Gary; Rev. H. Franklin Bray, Community church, Idlewild, Mich.; Rev. Frederick Douglas of the Metropolitan Community church, Baltimore, Md.; Rev. Joseph M. Evans of the Metropolitan Community church, Detroit; Rev. J. Russell Harvey of the Cosmopolitan Community church, Chicago; Rev. S. A. Lewis of Mt. Sinai Community church, Chicago; Rev. A. S. Roberts, pastor of the Chatham Community church, Chatham, Ont.; Rev. Gloster Bryant, pastor of Emanuel People's Community church, Chicago, and Rev. W. D. Cook of the Metropolitan Community church, Chicago. Rev. Cook was scheduled to address the council, but illness prevented him from appearing on the program. Rev. J. R. Harvey spoke in his stead.

Rev. J. H. Garrison and Rev. William P. Latham, associate pastors to Rev. Cook, attended. Music was furnished by the Metropolitan Community church choir, Prof. J. Wesley Jones director.

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NEW YORK EVE POST

APR 24 1930

NEGROES PROMOTE AMITY

Ministerial Convention Discusses
Inter-Racial Understanding

Representatives of Negro churches in all parts of the United States discussed the problems of interracial understanding at the convention of the National Interdenominational Ministerial Alliance of America in St. Mark's Methodist Episcopal Church, 138th Street and Edgecomb Avenue, today. The instrumentality of the church in promoting friendly international relationships was discussed.

Bishop Francis J. McConnell, president of the Federal Council of Churches, addressed the convention. A letter of greeting from Governor Roosevelt was received. The convention comes to an end tomorrow.

National Interdenominational Ministerial Alliance of America.

Presbyterian.

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AFRO-AMERICAN PRESBYTERIAN COUNCIL MEETS

The thirty-sixth annual session of the Afro-American Presbyterian council opened Thursday at the St. Paul Presbyterian church, Twenty-fifth and Paris avenue.

The Rev. John L. Coleman is pastor of the local church, which will entertain the body.

The sessions which will continue until Sunday October 12, will be replete throughout with features interesting.

The Rev. Charles A. Ward, D. D. of Toledo, O., is president of the sessions and the Rev. Thomas J. B. Harris of New York City, executive secretary of the council.

Many high dignitaries of the church scheme to be on the program which will be an embodiment of spiritually uplifting items.

The general public is urged to attend the sessions which may be reached via the Northwestern avenue car to 25th street, thence east on 25th three blocks to the church.

Among the local churches and musical organizations which will participate on the program with their choirs, will be 17th St. Baptist church; the First Baptist church, North Indianapolis and the Witherspoon Presbyterian church. On the program also will be the Cosmopolitan School of music.

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Redeeming Christian Spiritualist Association.

ST. LOUIS, MO
GLOBE-DEMOCRAT

JAN 10 1930

NEGROES IN CHURCH FIGHT TOLD TO PRAY

Court No Place to Settle
Trouble, Judge Hogan
Asserts.

Church folk ought first to seek aid of a power higher than the law when material troubles beset them. Circuit Judge Hogan told a courtroomful of Negroes yesterday.

The Negroes were members of the congregation of the Redeeming Christian Spiritualist Association, and they sought a court order to force their late president to surrender the corporate seal and records. The defendant, Rev. Charles Harper, alias Charles H. Bradford, they asserted, still posed as president, although the congregation definitely deposed him from that office last December.

"The court is no place to settle a church controversy," said Judge Hogan. "I advise you people to call on the higher power. If that doesn't succeed, come back next week and we will see what the law can do for you."

Harper, an ex-janitor, organized the association in 1928, planning to establish churches throughout the country. There were financial difficulties, which resulted, the suit alleged, in his removal and the election of Miss Ethel Tyler. The association maintains its headquarters at 3403 Morgan street, but Harper as stoutly declares it is at 1030 North Leonard avenue.

N.Y. Adventists Started Revolt Against Color Bar

Elder J. K. Humphrey, Veteran Leader, Heads Unique Movement to Establish Separate Conference.

"A national emancipation of Seventh-Day Adventist communicants from a white leadership which believes that the Negro is worthy of Christian parity along with them," is what Elder J. K. Humphrey, for 26 years successful leader in that denomination and pastor of the First Harlem Church, says is at the bottom of the revolt which has caused the organization of a new conference of that religious body.

Last November, this church, comprising more than 700 members, voted to follow their pastor out of the Greater New York Conference, as a protest against what they called race prejudice in the administration of the affairs of the denomination.

Wanted Conference

For a number of years representative ministers of the Seventh-Day Adventists have been clamoring for a Negro conference in which their own higher leadership may find expression.

The Seventh-Day Adventist denomination is composed of conferences, all of them presided over by white presidents. With the exception of missionary secretaries for colored work, the Negro leadership is for the most part confined to pastoring churches.

Since both the appointments and the salary scales are made by these white leaders, many men in the conferences say that sharply marked racial policies have worked to the hardship of the Negro contingent.

Appointed Commission

Last year, due to the incessant appeal of the Negro contingent, the General Conference elected sixteen commissioners, eleven whites and five Negroes, to make a survey of the possibility of a colored conference, and report at the Fall Council in October.

According to a statement made by Elder Humphrey, the white members of this body called a meeting with the white presidents of conferences, and with the Negro members absent, formulated a recommendation against the establishment of a separate conference on the grounds that it would be financially burdensome.

Took Step

It was following this report, says Elder Humphrey, that his church decided on the steps to organize a conference within its jurisdiction.

The financial system of the Seventh-Day Adventist church is unique. There is a tithing system which makes each member pay from 30 cents to 60 cents each week. All of this money, together with special mission funds, is sent to headquarters. Then the general officers pay the pastors' salaries out of the general funds. The pastors are graded into first and second classes, and receive salaries accordingly.

\$125,000 Project

When Elder Humphrey and his followers started in to purchase Utopia Park, a 151-acre tract near Atlantic Highlands, where they propose to develop an industrial school, hotel, sanitarium, and a community of 1600 home sites, the executive committee of the church objected with the result that the pastor and church seceded and, with six other churches, are organizing a new conference.

The Utopia Park development was acquired at a purchase price of \$125,000. It comprised the former Hosford estate, and for years was one of the show places of Monmouth County, N.J. There are three large lakes on the property and the old mansion with its priceless gardens and trees brought here by the multimillionaire from every section of the globe are in excellent condition.

It is the plan of Elder Humphrey to develop a community about the place and 1600 lots are being sold on small payments. The purchasers are not restricted to the membership of the church but the lots are being sold to people from every section of the East.

The Adventists throughout the country operate, besides schools and colleges, 43 sanitariums valued at more than \$5,000,000. According to Elder J. E. Jervis, well known pastor of that denomination, who has thrown his future in with the new movement, the Adventist institutions, under white control, discriminate against the entrance of Negroes.

The time has come, he says, for Negroes to demand a religion which does not discriminate, or establish one of their own which follows the actual precepts and example of Jesus Christ.

HARLEM SEVENTH DAY ADVENTIST CHURCH

The General Conference of the Seventh Day Adventists is convening in the month of June in Los Angeles, California. The officers are already bidding for Negro delegates. It is supposed to have more colored delegates than ever before.

This is due to the fact that Elder Humphrey of the Harlem Church No. 1, New York City, has bolted the white Conference and organized the United Sabbath-Day Adventist Conference.

He has spent five weeks in Kingston, Jamaica, where he organized a church and mission. He returned on the 22nd of April to New York City, and has organized a church in Newark, N. J., and expects to organize one in Brooklyn in the next four or five days. To offset this, the white Conference is making overtures to get control of the Negro press by some means or another and, secondly, to get enough colored delegates to go to the Conference to make it appear that something is going to be done in favor of the Negroes. Some of the colored members of the Conference remember, however, that they have made promises before, only to break them.

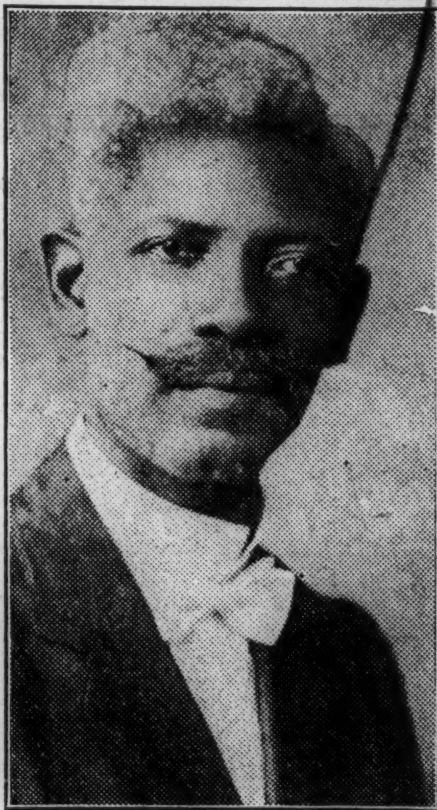
Elder Peters, who is now pastor of Number 2 Seventh-Day Adventist Church in New York City, is a striking example of how the Conference will use Negroes, so the members say. They remember that he was put out of the church in Chicago, which is the largest church, except Elder Humphrey's (colored) in the United States.

It turned out that Elder Peters was only a figurehead. He was sent to New York City, according to information which some of the members have gathered, for the express purpose of breaking down Elder Humphrey's influence. He succeeded Strachan, who has been sent back to the South where he came from, to do work in Tennessee, Alabama and some of the other Southern States. Both of these men have been handed around like a football by the Conference.

People who know Elder Peters express great surprise about him being used, as it was he who fought at the Conference some years ago, at Washington, for recognition for his colored brethren. He has had a change of heart since and it is said, from good authority, that he was told that he could take this church or get out of the Conference.

This is an example of how far the white Conference will go to break Elder Humphrey's power in New York City. Elder Peters believes and says that Elder Humphrey is wrong to leave the Conference, despite the fact the Conference does not treat Negroes right. Elder Peters seems to be catering to white supremacy. He is in the class of the Uncle Tom's Negro, who do the bidding willingly, or unwillingly, of their white ministers.

The white Conference did not succeed in getting the church property as yet. When the lawyer for Elder Humphrey got a warrant to search their books to see how much money was put into the Conference by the members to pay on the mortgage of the property, the Supreme Court ordered this done at once, but the Conference authorities appealed to the Appellate Court, stating that they did not feel that they should open their books for investigation. This is a very damaging blow against the Conference, and it is considered to be a big victory for Elder Humphrey.



ELDER J. K. HUMPHREY

A GROUP OF NEGRO DELEGATES ATTENDING 42ND SESSION SEVENTH DAY ADVENTIST CONVENTION



Argus 8-8-30, St. Louis, Mo.

The forty second session of world conference of Seventh Day Adventist convened in San Francisco, Calif. from May 24th to June 12th. There were fifteen thousand (15,000) delegates and representatives present from various parts of world, representing the work carried on by Seventh-day Adventists in 136 countries and 384 languages. This was the largest congregation of Adventists that has ever assembled at one time and place.

The accompanying group is a partial representation of colored delegates and representatives from the United States; the West Indies, and Africa. This session was one of the best ever had in the history of the work of Adventists. There existed throughout the session, a spirit of

love, harmony, and unity on the part of all races and nationalities throughout the entire session. Their one purpose is to give the Gospel of the Kingdom to all the world.

Within the next few weeks we expect to begin rebuilding our local church of St. Louis back at our old stand at Cook and Sarah. We have been without a shelter since the tornado of 1927. We are meeting temporary in the Argus Hall until we can rebuild. Any help that anyone can render will be highly appreciated by both pastor and members.

B. W. Abney, Pastor of local church in St. Louis.

Harlem Church Group Awarded First Round Over Seventh Day Adventists

United Sabbath Conference, Which Seceded From White Body, Gets Court Order Barring Interference With Harlem Body

The Rev. James K. Humphrey, former pastor of the First Harlem Seventh Day Adventist Church, 144 West 131st street, and now president of the United Sabbath Day Adventist Conference, seceded body from the Greater New York Conference of Seventh Day Adventists, has obtained an injunction from Supreme Court Justice Frankenthaler preventing that organization from ousting him and his congregation from the West 131st street church property.

The controversy between Elder Humphrey and the Greater New York Conference, white governing body of the Adventist denomination, began last November when he made charges of racial discrimination

against the conference in the operation of its schools, hospitals, and churches. As a result of these charges, the congregation of the First Harlem Church voted to sever all connections with the parent body.

The Supreme Court ruling was as follows:

"The Court is persuaded that if the plaintiff should be ousted the result would probably be a disruption of its spiritual organization, for which money damages would not constitute adequate compensation if it should prevail at the trial. It is true that a previous application for an injunction was denied, without opinion. But at that time the plaintiff had not yet been served with the thirty days' notice to vacate.

"This notice indicates that the defendants seriously intend to institute summary proceedings. A balancing of the equities would seem to require the granting of the injunction, as defendants may be adequately protected against loss by an undertaking. The motion is granted. Settle order providing for an undertaking, the amount of which will be fixed after receiving suggestions from counsel."

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Unification of A.M.E. and A.M.E.Z. Church.

ORGANIC UNION PLAN SUCCEEDING

A joint commission on organic union between the A. M. E. and the A. M. E. Zion Churches, which met in Washington, D. C., recently, canvassed the votes of the ministers of those denominations to determine whether the required three-fourths had been obtained.

The plan, it seems, calls for a three-fourths' majority for the ministers and a majority vote of the churches. The proposition having been passed by the ministers, it now goes to the people, who will very likely pass it unanimously.

The plan of having it voted by the ministers and then by the churches seems to have advantages over the other plans tried out heretofore. It may be that that proposition will go over this time since the ministers and laymen are in the lead and they are not depending on the Bishops. The proposal for organic union in all the churches has died in the Bishops' Council. It has never been able to pass that august body. It may be that the sentiment for it will have been expressed so strongly before it comes to the Bishops that they will pass it.

We do not doubt that the laymen of these churches, if not interfered with, will vote organic union without much hesitancy. It is a great step in the direction of the merging of all the churches of the same faith.

There are other branches of Methodism that should unite and this will give them all an idea of how they may safely proceed.

Let us hope that organic union is contagious and will spread and affect those other branches of Methodism that have expressed a desire for uniting in the past.

We will watch the progress of this effort with interest.

Cities, Property of
Negroes in.

See Also: Property.
Business.

Colonization of the Negro.

See: Negro, Colonization of

Conference, Farmers—
1930

See Also: Annual Tuskegee Negro Conference (Extension File.)